

Prologus/

Dere begynneth the first of the three bygges of
Soleyn fro that tyme they sought our lord
god almyghty and came to Bedlem and worship
ped hym and offered to hym. unto the tyme of their
deeth/ As it is drawen out of dyuers booke and put
in one/ And how they were translate fro place to
place/ ¶ The matere of thyle three bygges fro the
begynnyng of the prophecie of Balaam prest of
Madian & propheet that pphered & sayd. Oylet
stella iacob et exurge homo de israel et ipse dñi
hiscus olim gentium/ That is to save a sterre shall
sprynge of Jacob & a man shall ryle up of israel &
shall be lord of all folke/ as is concernyd in y olde
testament/ ¶ Of this balaam is alterracy in the
self parties betwixt the Jewes & the Cristen men/
for Jewes saye in their booke that Balaam was
noo propheet but an enchanter/ and thyngh whiche
che craft & the devylls helpe he prophecyed where
fore in Jewes wytyng they calle hym an enchan
ter & no propheet ¶ Agayn the Jewes Cristen men
alleged & saye that Balaam was a paynym and
the fustle propheet and no Jewe and he prophecyed
to theym that were noo Jewes. And he prophecyed
ryght gloriously of the Incarnacyon of our lord
& of the comynge of these three bygges/ for yf his
prophecie had ben by the devylls craft the devyl

would not haue forbode to curse Israel/ But god
by greace loue shewed to Balaam by an angell by
grece tokens or that he greued god by his euill coun-
sell/ Also in the Jewes booke in a grece questio
of Job whom god wroth his owne mouth commen-
dyth/ of whom the Jewes tolke but lytell pcede or no
ne/ for he was a paynym & none Ebriwe/ further
more they saye that Job was before Moyses lawe.
& that tyme he dwellyd in Mesopotamia northerly
standyng the scripture sayth he was of the lande of
sus in Syre and dwelled in a towne that now
is called Sabob/ that is fro damastat a dayes iour
nepe/ where his sepulture is sene vnto this daye/ &
besyde that same towne saint Paul was cast downe
in the felde & there recovered agayn by crist Ihu
Also the Jewes kepe right nought of the prophete
of balaam ne of his wordes/ but in their booke
scrifyng at nought of whiche it were longe to telle



When the chyldren of Israell were
gonn oute of egypte & had wonne
Iherusalem & all the londe lyenge
thereabout & no man was bar
dy in all the countre to sette agayn
theym for drede that they hadde of
them/ That tyme in Jude was an hyll that was
callyd Bawo. and also they callyd the hyll of victo
ry/ And on this hyll the warde and the keepinge of
theym of Jude was ordeyned & kepte by dyuers ale
pyes by nyghte and daye for the chyldren of Israell
and after ward for the Romayns/ So that yf any
peple purposed wth stronge hande to entre in to þ
londe of the kyngdome of Jude. anon apper of o
ther hylls aboute by tokens shewed & warned the
keepers of the hyll of Bawo/ So by nyght they ma
de grete fyre. and by daye grete smoke/ for that hil
of Bawo passyd or heyghe all ocher hylls of Jude
and in alle the est/ And soo whan any suche tokens
were sene by nyght or daye/ thence anon alle ma
nere of men of that countree made theym redy for
to wythstande yf any enemyes came. Wherefore in þ
tyme of Balaam that gloriously propheryed of þ
Incarnacion of our lorde and of the sterre and say
de. Ostar Stella &c. Thence all the grete lordes &
all the people of Jude and in the east desired grede
to see that sterre/ And they promysed for to gve
grete giftes to the keepers of the hyll of Bawo. And

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hyred theym wyth grete rewardes and gyftes that
at suche tyme as they shoulde se be nyght or by daye
fette or nere any lyghte or sterre in the firmamente
other wyse furnished than hath be accustomed to be
seen. that Incontynent they shold shewe lyght and
sende theym woide And so longe tyme that comen
fame and pryncstyseng of the sterre was grety de
syred and bore thowgh alle the londes of the Weste
and also the name of the hyll of Bawo/ Moreover
of the same hyll rose by a grete kynredde in Jude
and in the West. that is callyd þ progenye of Bawo
unto this daye And there is not a more worshipful
kynredde ne more noble and myghty in all the lon
des and all the kyngdoms in the West. as it shal be
shewed more plainly after ward. And the kynredde
came first of the kynredde of the worshipfull kyn
ges blode that was callyd Melchior that offryd gol
de to Criste Iesu.

In the yere of our lorde a thousande two hun
dredes when the cyte of Albon that is called Al
bis stode in Joye and prosperyte and was enhaun
sed richely wyth pynners and lordes and also wyth
divers orders of men of religyon of alle manere of
diverse nations & tonges. in soo moche that the na
me & the praynyng of the cyte of Albon or Albers
was hore thowgh the world. And moreover alle
nations and tonges came thither bothe by lande &

See of all manere of marchaundys of the worlde/
Soe there was no cyte lyke ther to of nobles ne of
worthynes and of myght Thenne for the grete na
me & manyfold praisynge & merueyles that were
there. the gretest of byrthe of the progenye & kyn
redde of Dawe came out of Inde in to Abon/ And
whan they sawe all thynges there habūde in more
worthyppe than in Inde and in all the copntres of
of the East/ Thenne by cause of so many plasures
they taried there and buylded a fast tour & a str
ge castell in Abon for any loide or kyng. And they
brought wpyth theym out of Inde & of the East ma
nypriche ounauntes & Jewelles/ And amonge alle
other Jewelles they brought a colliere Dyademe
of golde arayd wpyth perles & perrious stones and
in the hyghest of the Dyademe stode letters of gol
de and a sterre lyke the sterre þ apperyd to the the
kynges whan they sawe Crisse wpyth a sygne of a
crosse belyde hym/ And that Dyademe was speli
chours kyng of Rubye & of arabie that offere golde
to Crisse/ for though that Dyademe and the me
rytes of the the blessed kynges god almyghty here
lyd & sayd both man and best of diuers sprynges
& what man was take in the fallyngengyll. whan þ
diademe was layd on hym anon he was hole ther
fore after þ maister & thorder of þ tēplers gate þ di
ademe w many perrious Jewelles of whiche crow
ne they had grete offrynges/ But after þ the ordre

of the Templers were destroyed where that dyall
me and many other ryght persons encounters be
came. It was never knowne unto this daye. Where
fore great sorrowe and lamentacion was shewed and
do in all that cometh after. And whereas the for
sayde poppers of Jewes brought also with theym
out of Jude halles whiche were written in Charter
and Calles luyngs luyngs whereby of the luyng
of Jewes of that the same luyngs. The whiche
the halles were after destroyed as to the destruction
of Jewes halles and of luyngs and of luyng and
of luyngs and of luyngs that has been out
of Jewes halles. The present luyng is that they
the luyngs of Jewes in the luyng of Jewes halles.
And thus the luyng of Jewes of Jewes of Jewes
has been always in Jewes halles unto this daye a luyng
with a luyng of a luyng of the same luyng and
in Jewes halles as it appears in the Jewes luyngs in
luyng of the luyng of Jewes luyngs Jewes Jewes/
And thus is always after that the luyng Jewes
has luyngs of Jewes Jewes. The Jewes the luyng of
luyngs of Jewes Jewes Jewes Jewes Jewes Jewes
It was Jewes Jewes Jewes Jewes Jewes Jewes Jewes
luyng of Jewes Jewes Jewes Jewes Jewes Jewes Jewes
people Jewes Jewes Jewes Jewes Jewes Jewes Jewes

Alday Jewes Jewes Jewes Jewes Jewes Jewes Jewes
luyngs Jewes Jewes Jewes Jewes Jewes Jewes Jewes

Playe the prophete prophesied gloriouſly of our la-
dy ſaynt Mary and of her ſone. & ſayd/ Ecce vir-
go concipiet & pariet filium &c. ſo ſayd the prophe-
te a mayde ſhall concyue and beere a chyld/ ¶ In
the tyme of Playe bynge Ezechas was greued w-
an Infirmite vnto the deſp And Playe the prophe-
te in the name of god ſolde hym that he ſhold deye
Wherefore Ezechas turned to the walle & wept &
ſolowd. as hely wyſe ſolowd And not for drede of
deſp only. but for he had none eye. and for the by-
belle of abraham and of Dauid and alſo the pro-
phete of Balaam and of Playe ſhold ſayle and
peryll in hym/ Wherefore our lorde god mercy on
hym. And encreaſed and prolonged his lyf & eyes
are longer/ & Ezechas aſkyd a token of god ther-
of/ The whiche token was this/ That the ſonne
ſhold go backward in wycheſawe hym agens his
kynde. And ſo god ſend it to hee/ And when the
Caldees ſawe this merueylous and wonderful to
by in the ſonne & in the ayre they merueyled right
greedy therof. And when they underſtoode that this
token was ſhewed for Ezechas the bynge Thence
they ſent hym many gyfte. and were in purpoſe
to come and worſhypp hym/ for the bynge
Ezechas of very Inuete of herte made diſſimu-
lacion & wolde knowlege that this token was ſhe-
wed for hym/ And alſo he wolde not thanke god
therof but had a lytell payde in his herte/ Wherefore

god was soudele wrothe wth hym / And therefore
god sente to Ezechias by his prophete Playe. that
al those gyftis whiche were sente to him by þe calde
es shoulde be borne in to Babilonie. as is witten in
the Byble. for though Ezechias were kynge of þe
Jewes home. and that wonderfull token was ther
wed for hym. yet he was not that man that shoulde
arise vp of Iherusalem and be lord of all folke as
Balaam prophesyed. And in that tyme the caldees
and the grekes gaue theym moche to astronomye
and had grete delyte therin. In so moche that euery
mayde and chylde in menues houses knewen the
course of the sterres and of the planetes. And yecial
wyse they gyue theym thereto / & specially kynges &
pipnes for they haue maysters of that leyence and
gyue they grete wages to teche theym /

After Ezechias reigned Manasses. and then
Playe the prophete / And after Manasses
reigned Amon and after hym Josias And in his ty
me prophesied Iheremy. and thence Jonchym. The
same tyme the Caldees byleged Iherusalem and
distroyed it. and bare awaye alle the vessel and the
ornamentes that were in the temple of god and in
the kynges house. And bare theym in to Babilo
nye. as Playe hadde prophesied before / And they
ledde many Jewes prysoners in to Babilonye the
whiche is fro Iherusalem. l. dayes Journey / And

they were in captiuitie and in prision. I. yere to whome
Iheremie sent many booke of the lawe & of prophe-
cies & they shoulde not be forgette. as the booke telleth
¶ And in this captiuite of Jewes Daniel prophe-
cyed vnder Cyrus kynge of persie of the Incarnacy-
on of Ihesu Criste and sayd. *De lapide abscondite
monte sine manibus conscientiarum* As ye maye here
after / Amonge all other Daniell sayd to the Jew-
es. *Quia veneris sanctus scribitur scribitur unctio vestra.*
That is to saye. whan he that is most holy of sain-
tes comyth. thenne shall poure vncion vnto. After
this the kynge of persie & of Caldees commaunded
and ordeyned wyse and translate out of Hebrewe in to
Caldee all the booke of the Jewes lawes and & pro-
phesies of Moyses. Chose Iheremye Daniel Michie &
Balaam & other prophecies. Among al these booke
& prophecies they fode & many thinges shold be ful-
filled by the Caldees & theyn of persie. & specially
after & prophecies of Balaam. & sayd. *Quia stella
ex Jacob* / And for these prophecies and booke of &
Jewes and for other causes the Caldees & the men
of persie were the more fervent and studying after
the scripture. ¶ Wherby we shall understande that all
this is by goddis ordynaunce & of his habundant
mercy. and also to the strengthynge of our faythe.
¶ Balaam that was the fyrste prophete land was
noo Jewe prophecied by a scripture the fyrste callynge
& slepyng of theyn that were noo Jewes. whanne

he sayde. Quia Bella ex Jacob & exatit Jona.
And this callinge of the people god theyr began &
performed by his bythe god thys glous hym-
ges. And how be it that they of Jude & of Calde
were payntes / yet by thys prophesie and helms
of the Jewes they founde and wyll well that what
so ever god had promysed by his prophete he was
myghte to fulfill and performe it. / And so they ou-
beynd the lme of the greut clerkes of astronomye
that were in al the countre. and gaaf theym grete
rewarde to kepe the byll of Dabab as foloweth. for
by cause of the sterre he was propheted by balaam.
And the cause that there were twelven men ordey-
ned. was this. That yf so were that one man dyed
another shold be put in his stede. And another cause
was that some of theym shold kepe the byll one ty-
me. And some another tyme to loke after the sterre
that Balaam propheted. / Nevertheless the people lo-
ked not only after the sterre but after the man that
it betokenyd. whiche shold be lorde of all folke.
And they of Jude an Calde came often tymes
to Jerusalem by cause of marchaundysse and also
for playure. And they for the most part be lerned
in Astronomie / for in Jude and in other places as
bowen ben many steres in the firmament whiche
maye not be seen and perceyved by nyghte playnly.
But on the byll of Dabab in a byghte wynde and
clere ben seen & perceyved many dyvers & straung

berres/ This hyll of Dawes passeth of heyghe alle
the hilles of the cote/ And aboue it is more of be-
de than a lyall chappell that is made thereon/
The which the thre kynges dyd make of stone and
ymbre/ And there ben aboute this hyll many stee-
pes for to go vp to the chapel / & there growe trees
& gode herbes & diuers species aboute this hyll/ for
elles men myght not goo vp to the hyll it is so hie
& narrow/ There is also a pyller of stone aboute þe
chapel of a wonder heyghe/ On the hed of this pil-
ler stondyth a sterte gyll & wel made & fayre/ And
counnyth woth the wynde as a fane/ And though þe
lyght of the sonne by day & of the mone by nyght
the same sterte genyth lyght a grette waie in to the
countree aboute / And many other merueylles be-
tolde of this hyll of Dawes

When the tyme of mercy & grace was come
that god wolde haue mercy on mankynde
whan the fader of heuen sent downe his sonne to
take flesche and blode of oure lady saynt Mary &
to be borne of her for our saluacion In that tyme þe
Emperour of rome Octavian helde the empyre of
all the worlde/ In the yere of the empyre xij. as sa-
int Luke telleth he sente out a comaunderment to dis-
crysne all the worlde And edictid it. And the disci-
pyng was fyrst vnder Cyrenus that was bishopp
of Syrie/ And euery man went home to his owne

countree. Thenne yede Joseph out of galilee in to
Natareth in the Jewye / & that was kyng dauids
loude / the whiche cytee was callyd Bedleem. By
cause Joseph was of the house & of the meyne of
kyng David / therfore he yede in to his countree
wyth his wif our lady saint Mary grete wyth chil
de. So whan they were there / the tyme was come
that our lady shoulde be deliuered / And so she was
deliuered by goddis owne myght & mynistracion
of angelles / she wrapped hym in clothes & layed
hym in a maynger / for there was none other place
¶ And ye shal understond þe bedleem was neuer of
grete reputacion nor place of grete quantite / but it
hath a gode fundamēt / for there ben many causes
vnder the erthe. & bedleem is fro Iherusalem but ii
myles / It is but a castell / but it is called a cytee by
cause kyng Dauid was borne there / And in the
countree was somtyme an house of Hare that was fa
der to kyng David / in the whiche house kyng Da
uid was borne & enoynted to be kyng of Israel by
Samuel the prophete / And in the same place crist
was borne goddis sone of heuen / And þe place was
somtyme in the ende of a strete that was callid the
couerid strete / And this was the cause why it was
so called. for the grete hete & heauynge of the sonne
it was couerid wyth blacke clothes & other clo
thes to kepe awaye the hete of the sonne. and soo it
is yet to this day / And in that strete was wonte to

be a market ones in the webe of olde clothes and o
ther thynges/and specially of cymber. In that stre
et shode somtyme an house/ & I have hynged Dauid
under letter a lytell hous before a denne under the cr
uce/ & it was shapen lyke a lytell cellar/ I have the
father of David and other after them putt in that
same certey necessaryes that longed to household for
hete of the sonne/ It is also the manere in alle the
countree bothe in cytees and to townes to be certayne
houses that they called there Alchan. whiche we cal
le here hostelles. & in those houses they mules. hoiles
alles. and camels alwaye redy yf soo be that any
pylgryme. marchant or other men that traueple by
the waye yf hym nedde any best for hym or for his
marchandise. thenne he goth to suche an house as
is callid Alchan and there he maye hyre what best
that he wolle haue/ And thenne he gooth forth to ci
ty or towne where he wolle abyde. and there he dyt
charged hym of his horse and best & sendyth hym
to to hyre an house that is called alchan/ And ther
hen he dwelleth on that manere to hyre And the maister
of the house taketh the best and yeneeth it mete and
when he maye he sendyth hym home agayne there
he came fro/ And yf so be that no man goo in to a
cytye or towne in longe tyme / he takyth the same
best and ledyth hym out of the towne and settyth
hym in the waye homwarde/ And so the best goth
forth home wout any ledyng cup to his maisters

hous wythout peryll of beestes or of cheues. So eue-
ry man that hath any such beestes every man know
with other beestes ben they neuer so ferre asunder.
And of such houses lordes of the grounde haue gre-
te wyninge & tolle of such beestes hyrnyng. And
such a maner house was that house a lytell before
in cryste was borne in. ¶ But aboute the birth of
Jhu that hous was all destroyed. so that there was
nothyng left but broken walles on euery syde and
a lytell caue under the erthe. and a lytell buyldynge
house tofore the caue. there men solde herde in the
same grounde. ¶ It is also the vlage in al the countie
that al the herde that shalbe solde shal be brought
in to a certen place. And of the herde that is solde
in the day the hyng & the lordes of the grounde are
myght shal haue a certen money. And when dauid
was made hyng of Jherusalem by proceste of cyne the
rusalem was destroyed and all the countie aboute.
No man take heed of this house by cause it was all
destroyed & no thyng left but that broken house
and the caue. And herde and synke that myght
not be solde on the day sholde be put in that house
to the next market day. Alles houses & other houses
that came to the market were sped aboute this broken
house.

EOr to speke ageyn of the matter. When ces-
sarian Emperoure of Rome had sent out
his commaundement that eche man sholde goe to

to the same towne that he was borne in. Thanne
went Joseph. and our lady rode vpon an asse. they
came so late wythin nyght to Bedlem as it is afo
re sayd. therefore all þe Jnnes & hostres were stuffed
wyth pylgrymes & ocher men. And by cause they ca
me in poore araye they wente aboute þe cyte & no
man wolde receyue them. & specially for they sawe
that our lady was a yonge woman sperryng vpon
an asse heuy sorrowful & full very grete wyth child
and nyghe the tyme of her deliuerance of her chyl
de Thanne Joseph ladde her in to this fonsayd pla
ce that noo man toke hede of downe in to the lytill
berthe denne. And there our lord Ihesu criste that
same nyght was borne of our lady wythout ony dy
sturbance of her body. In that house of olde tyme was lef
te a maynger of the lengthe nyghe of a fadom ma
de in the walle. And by the same maynger was an
ore of a poore mannes tyed. And besyde the ore Jo
seph tyed his asse. And in the same maynger our la
dy wrapped her blessyd sone in suche clothes as she
had. & layed hym vpon þe berye sofore thore & thalle
for ther was none ocher place in that countree. In
all the mayngers ben of thre or foure fete of
lengthe. that an houle or elles another best may ha
ue his mete by hymself. And suche a maynger was
þat our lady laye in.

And the place where the angell apperyd to þe

peherdes that nyght þ Cryst was borne is but half
a myle from Bedlern / And in that same place do
uid hepte shepe in his childhode & defended them
from bettes and lyons and other wyld beestes / So
me bokes saye þ the shepherdes of that countree be
pe theyr shepe cotes in one yere. And chole tymes
are whan þ dayes & nightes ben both of a lengthe
And that londe aboute Bedlern is called the londe
of byhest. And þ place in the east is mooste parte
mountayns. for in some place a man shall not wel
knowe wynter fro somer / And in some place there
it is right colde. & in some place is bothe wynter &
somer. as it is in this countree after that the places
ben playne or full of hyllen. for aboute some of the
hyllen a man may fynde snowe in August. & that
snowe men of that countree gadre thenne & laye it in
their caues under the grounde. And after wardis it
borne to the markettes. and that wyll the lordes of
þ countree bye to set it in balons on their beds to
make their drinke colde / & the poore men þ gadre it
carpe it in chaiffe that the hete shold not melte it. &
the lordes that bye it discoveren it out of the chaiffe
thenne anon it is resolved and molte to water for
comynly in that countree of the east is alwaye snowe
in September & October / Whan the same comy
th a lytell lowe in that countree all ledes & beest
les begyn to sprunge and theyr as they done in this
countree in Marche & Aprill / And in some partys

of the best men rege come in Marche & Aprill / but
moost in May. after the place or ground / yett hye
or lowe / But by bedleem ben many mo gode fatte
pastures & hote than in othe places. in so moche þ
at Crismasse barleye begynneth to were ripe / and
thenne men of diuers countrees sende thither their
horses & mules to make them fatt / And þ tyme þ
we calle here crysmas. it is called there tyme of her
bes / And for almoche as whan Cryste was borne
peas was in all the worlde. therfore the angell said
Our hominibus bone voluntas / And for þ herte
of the coltre abowte Bedleem. that is the cause þ
shepherdes kept their beestes there that tyme of the
yere. as they done yet vnto this daye /

In those dayes whan þ comasidement wente
out from Cesar August as it is afore sayde /
thenne was herode ordeyned & made kyng of the
londe of Jewes by the emperour : by the Romains
& yet was herode noo Jewe ne kyng of Jewes boi
ne / But by cause þ same emperour & the Romains
had made subgette to them the londe of Jewery &
many of the prouynces abowte theym. vnto Syde
Perle and Caldee. so by stronge honde they made
hym kyng / And all þ countree knewe well þ herode
was but a lyon & neuer came of kynges bloode /
ne of Jewery boi. but made kyng by theperour &
romains so þ þ pphetic of daniel shold be fulfilled

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in the tyme of the byrth of crist. Whan he sayde
Qua venerit sanctus scilicet ic. As it is aforlaid Yet
the Jewes contynuyng in theyr malice & fallnesse
sayde. that longe tyme after the Nativite of Crist
theyr vncōn sellet not. but that they had many kin
ges after. But yet the false Jewes forloke not that
herode came of a Jewe on þ fader syde & of a pay
nym of the moders syde. & so he was no very Jewe
Wherfore crysten men make the Jewes vterly con
fused of the prophecy of Jacob their Patriarke. þ
sayd thus. *Nō auferetur ceptū de iuda nec dux de
femore eius donec veniat qui mittend⁹ est et ipse erit
expectacō genciū* that is to saye The sceptre of Ju
da shall not be borne away ne the stocke of lynage
tyll he come that shall be sente. and he shall be that
folke shalle abyde. And many other questions of þ
Jewes to the Cristen men of the vncōn of theyr
kynges.

Whan god was borne of our lady as it is a
forlaid theie this sterre that was prophes
ied by balaam. and longe tyme abyden &
loked after by the twelue Astronomers of the saide
hyll of Babilon. The same nyght & the same houre
that god was borne. the same sterre began to ryle in
manere of the sonne shynning bryghte. And after
the fourme of an egle ascending aboue þ hyll. & al
the daye in the hyghest place of the ayre it aboue w
out ony meuyng. So whan the sonne was mooste

hote and most hyghe there was no difference in shi-
 nyng betwix the sterre & the sonne. Nevertheless so
 the booke sayen. þ in the same daye whan god was
 borne. were sene many sonnes. but whan the daye
 of cristmas was past. the sterre ascended vp in to þ
 firmament. And the sterre that thus was shewed
 was no thyng lyk the sterre that ben paynted he-
 re in dyuers places. for it had right many strakes
 and beemes more buyght burnyng. than a bonde
 of fyre. And as an Eagle fleenge & betyng the ayre
 wth his wynges. right so the strakes & the beemes
 of that mounyd themselves abowte. And the sterre had
 in hym self þ fourme & the lyknesse of a yonge chil-
 de. and about hym the sygne of a crosse. And a voi-
 ce was herde in the sterre saynge. *Natus est nobis
 bodie rex iudeoru qui est expectaco gentiu & dnator
 eoru ite ad inquirendu eu & adorandū.* that is to sa-
 ye. / This daye is borne to vs kyng of the Jewes
 that folke haue abyden and he is loude of them go
 forth and seke hym and do hym worship. Therfor
 for strengthyng of our faith & to afferme this mas-
 tere forsayd almyghty god whose providence in his
 ordynauce fallth not. (And saint poul sayth)
Vocat ea que non sunt tanqua ea que sunt That
 is to saye God callth those that ben not as wel as
 those that ben of his providence. Thus he dyde &
 disposed. as he dyde in the olde Testament. whan
 he gaaf a langage to an alle. and made an alle to

speke to Balaam / he wolde in the begynnyng of
the newe Testament geue a voice to speke out of a
sterre & the same Balaam prophesied of / Whan
all the people of that countre abowte sawe this won
derfull and merueyllous sterre. & also herde & dayes
of the sterre. they were gretly affrayed. and had gre
te wonder therof / But they knewe wel that it was
the same sterre that was prophesied of by Balaam
and longe tyme was desyred and abyden of all the
people of that countre theraboute

Thus whan thise thre kynges that the tyme
regned in Inde. Calde and Persie werre
enfourmed and well assured by the Astronomers
by the prophesies of this sterre / They were ryghte
gladde that they had grace to se that sterre in their
dayes that was longe tyme prophesied afore. and
all the people had so longe lobed after / Wherfore
though eche of thise thre kynges weren ferre from
other. and none of them knewe of others purpose /
yet in one houre the sterre appered to them all thre
And thenne they ordeyned and purposed them an
ne wyth grete and ryche gyftes and many dyuerse
ornamentes that were belongynge vnto the degree
and aray of kynges. and also wyth mules and ca
mels and hoises charged wyth precyouse tresours &
wyth grete nombre and mulcitude of people to go
seke in their beste aray and to worshippe our lord

Jesus Criste that was borne to be saviour of all þ
woulde and the kyng of Jewes that was born that
tyme/as the voyce of the sterre spake and preched/
And fethermore they arrayed them moche the mos
t honestly and worthily / for they knewe well &
understode that he was a more worthier kyng than
any of all the worlde. ¶ Fethermore eche of thys
the blessed kynges had wth them grete carpage
of Oxen and shepe and other bestes that longe to
mannis lyvinge and sustenaunce. and other maner
thynges necessary belonging to the office of a chā
berleyn and to alle other offyces belongynge to
a kynges estate. And also bothe fode for man and
best they caried wth them. In so moche that they
ordayned soo grete plente that sholde suffyse them
well both outwarde & homwarde. And every kyng
had people as it had ben an hoste. It is the manere
in that countree of the Beste oute take cytees / that
in other towne ben many fayre Dykes. & for the
moost party al maner vytales both for man & best
is ynough for the comyn people. but not for suche
kynges & suche grete lordes that ryde wth so grete
multytude. Beddyng & suche other necessities of
chambres. neyther of chapel. ne of bechin is not suf
ficient ne honest & therfore lordes haue suche caria
ge wth them. And in the countree for the most par
ty men ryde or go by night for beryng of þe lode &
in here of þe day they rest. Ye shal understonde þe there

ben the Indes of whom these the lordes were kyn-
ges/ And all those landes for the moost part ben
ples. There ben also the grete waters and the gre-
te desertes or wyldernesles full of wyld & perillous
bestes and horribile serpentes/ And in that coun-
tre done growe also thes longe grete reedes þ ben bro-
ught in to Englonde. and some ben so grete þ men
make houses and shippes of them/ And eche Ile is
deuyded and departed eche from othe. And eche lon-
de is full of wyld bestes/

The first Inde is the lande of Nabye/ and
therof Melchior was kynge whan crill was
born/ And there is also the lande of Arabye And in
that lande is the mount Synay/ A man out of the
redde see maye lyghly sayle out of Egypte and sy-
re in to Inde/ And pylgrymes & marchauntes
that from Inde passen the redde see. sayen that all
the grounde of the redde see is so redde that the was-
ter aboue seemeth as it were redde wyne not with-
standyng that water is as othe water is of colour
and it is merueyllously salte/ And is soo cleer that
in the deppeth of all the water men may see fyshes
and discernen all thynges by the botom of the see/ &
that water is the comerde. and it ebbyth and flow-
eth in the grete see Decian. and is four or fyue
myles of brede where it is broadest/ And there the
children of Israel yede through with drye feet whan

Pharao & his host pursued them. and al were drow-
ned man and best. Out of that see fowrdeth a grete
flode þe rennyth in to a ryuer of paradysse terrestre/
& that riuer is callyd Nilus And this Nilus passeth
by Egypte and by it cometh moche riche marchan-
dysse out of Inde and so passeth in to Egypte/ Sy-
rye/ Babylonye & Alisaundre. and so throughe al þe
worlde/ And all þe erthe of the londe of Arabye the-
re the moste Synay is. is merueyllously redde Sto-
nes & trees. herbes and all other thynges that gro-
we there ben redde for the most partye/ & there is fo-
unde golde wonderfully redde in manere of thynne
& smalle rotes. & that is the beste golde of the worl-
de. There is also an hyll that is called Bona and
in that hyll is founde the stone that is callyd Sma-
ragdus. And that it cutte out wyth grete craft and
grete traueyle of the hyll. And that hyll is kepte be-
lyp & strongly wyth the Sowdane meyne.

In the second Inde was the lond of Godolie
and therof was Balchazar kynge whan cris-
te was borne/ And he offred ensence to Ihesu/ And
there was also of olde tyme in that londe þe kynge-
dom of Saba / And in that londe groweth more
plente of good spycs than in all the landes of the
East after. And in especial ensence more than in al
the worlde/ And it droppeth out of certeyn trees in
manere of gumme/

In the thyrde Inde was the kyngdom of Taars. and in the tyme of Cristis birthe Jasper was kyng therof. And he offred to god myrrour & that londe is called thyle of Egrillwyl. In that ple groweth more myrrour than in alle the worlde after. And it waxyth lyke eeres of corne that were buente wyth the wedder and it groweth ryght thicke. And whan it is ripe it is so softe that it cleueth on men nes clothes as they goon by the waye. And thenne men take smale cordes & gyrdles and drawe thein all abowte the eeres. and so the myrrour cleueth on þ cordes and on the girdles. and afterward the myrrour is wronge out of the cordes and gyrdles. Wherfore we maye vnderstande that this was don of a grete prouidence of þ grete mercy of god. that thise thre kynges Melchior Balthazar and Jasper of thise londes in whom thise good and riche gyftes waxed and growyd that shold be offred to god by the olde propheties. Rather they maye bee callid kynges than kynges of other grete londes. Wherof sayth Dauid the prophete. Reges tharlis i insule mung ra offerent reges arabum i saba dona domino deo adducunt. that is to saye. Kynges of Taars and of the Ile shall offre gyftes kynges of Arabie & of saba shall bringe gyftes to oure lorde god. Somtyme thise kynges had othe names. Melchior was called kyng of Nubie & of Arabie. Balthazar was called kyng of Golie & saba. & Jasper was called

kyng of Taars & of thyle of Egriswyl / & it was
called the kyngdom of taars by cause it was next
to the same yle. And so theyr names of their kyng
doms ben specified in especiall for difference of o
ther cytes and yles of the countree.

And thewe aye of thyle thre worshipful kin
ges / of the arape and ordinaunce wth ry
che treisour and ornamentes and wth grete mulcy
tude of people as it is afore layde / And whan they
rode forth oute of their kyngdoms none of theyn
wytte knewe of others purpos by cause of þ longe
waie that was betwixt eche kyngdom. yet the kynges
went euery tofore thile thre kynges & al their myn
ne / And whan they rode styl or rested theise þ kynges
rode styl. & whan they yede or rode the kynges alway
yede forth tofore them in his vertu & strength & paue
lyght to al their wayes. And þ tyme was peas in al
the world. wherfore in all cytes & townes þ the ye
de by was no gate shyt nyght nor day. but it semid
to thole thre kynges & to all theyr people þ it was
euery day & neuer nyght in all thole xij dayes. wher
fore all men of citees & townes that thile thre kyn
ges came by were wondy aserde & merueyled ther
of for they sawe kynges wth moche peple & bestes
& caryage that passyd by them in grete hast in the
nyght / But they knewe not what they were ne
from what place they came. ne whyther they shold

go. But on the morowe they sawe the way grete-
ly defoyled and traced wth hors fete & other bestes
Wherfore they were in grete doubte what it shoulde
be & grete alteraciō was among them in that co-
ntree longe tyme after. ¶ Soo fethermore whan
thyle thre kynges had ridden thurgh diuers londres
kingdoms, citres and towncs. they rode ouer hilles
waters, dales, plaines, and many other diuers pe-
ryllous places wthout any disese or lettynge. for al
the waye that they rode were it hyghe or lowe alle
myd to them eyn and playne & faire waye. They
toke neuer herberough by the waye nyght nor daye
ne neuer rested them selfe but to make water neys-
ther their bestes that were in their company. ne ney-
ther ete nor dranke after the tyme that they had ta-
ke their waye tyll they came in to bedleem. And al
thyle xiiij. dayes Journeyes semyd them but one da-
ye. And thus thurgh the grete iayghete of god and
the ledynge of the sterre they came in to Iherusalē
the thyrtyenche daye after that Criste was borne in
vprynginge of the sonne. wherof this is no doubte.
For they founde our lady and her sone in the same
place and in the caue that Criste was borne in. he
was layed in an olde mapnger. / Also many booke
telle that they came in to Iherusalem and to Bed-
leem in the myddes of the daye. wherof saint Gre-
goiry sayth thus in an Omelye. Si diuina operas-
cio humana ratione comprehendere posset non esset

admirabilis. nec haberet fides meriti cui humana
ratio prebet experimentum that is to saye. If the wer
kes of god might be comprehended in mannes wyse
or reason it were no wonder. for sayth hath no me
de where kynde reason shewyth it to man. for our
lorde god that in the olde testament ledde Abacuk
the prophete by one heere of his heed oute of Turpe
in to Babylonpe & Caldee. that was a hundred da
yes Journeys bytwene goynge & comynge to daniel
the prophete that was in a pprte amonge wyldc ly
ons. and anon restored the same Abacuk in to his
owne place agen. The same lorde god in the newe
Testament was mighty to lede & bringe thise thre
wofullfull kynges out of theyr kyngdoms in the
east in to the londe of Jewery in twelue dayes with
out any dyscile or lettynge. Also our lorde Jhesu crist
after his resurrexion yede to his discyples in to an
house wythout openynge of gate or locke. And as the
fyrre brente not ne dyde none harme to the thre chil
dren whan they were putte in þ furnes of fyre ne
noo sauour of smoke was founde in them. Ryght
so in the tyme of thise thre glorious kynges our la
dy saint Mary bare our lorde Jhesu crist that was
and is very god & man. And yet she was tofore &
euer after a cleane mayde. God almighty myght ha
ue brought thise thre kynges & all theyr folke out of
the east in to Jewerye in a moment as he broughte
Abacuk the prophete forsaide. But though god al

myghty made hym self lowe and was borne in gre
te poverte & toke upon hym manhode & mānes tre
dore. yet he wold merueylously shewe his birth to
all the world. in heuen & in erthe wth the myght
of his godhead & of his hyghe mageste/

U When thise thre kinges eche in his wape w
his hoste & companye were almost come to
Iherusalem saue two myle. Thenne a derke and a
grette clowde couered theym & all the erth/ And in þ
derke clowde they loste their sterre as the prophete
of Playe sayd) Surge illuminare Iherusalem quia des
nit lumen tuū et gloria dñi super te orta est quia ecce
tenebre operient terram & caligo populos) that is to
saye/ Iherusalem arise and take light for thy lygh
te is come to the & the Joye of god is sprongen up
the. for loo. derkenelle shal couere the erth & a clowde
the people/ ¶ When thise thre kynges were nyghe
Iherusalem. thenne Melchior kyng of Sybye & of
Arabie wth his people was fast by the hyl of Cal
uarie there Crist was don on the crosse by the wyl
of god. there he abode in the clowde & in derkenelle.
And that tyme the hyl of Caluarie was a roche of
twelue grees of heyghe / And on this hyl cheues &
other men for diuers trespasses were put to theyr de
the/ There was also beside this hyl an hyghe way
And so that hyghe wape were thre hyghe wayes
metyng to gyder / And loo for derkenelle of the

clowde. and for they knewe not the waye they abode
there & yede no farther at that tyme.

After that Melchior was thus come. thenne
lynge Balthazar that was kynge of Godolpe &
of Saba with alle his hoste. and abode besyde the
mount of Caluarie in a ltyll towne whiche is cal
led Galilee. And holy wyse spekyth moche of þ
towne for the disciples of god almyghty before his
resurrection and after also were wonte alwaye to co
me thither togyder. In that towne god almyghty
appered to his disciples after his resurrectiō. Als it
is wreten in the gospell. *Querebet vos in galileam*
ubi eu videbitis that is. he shall goo to fore you in
to Galilee and there ye shall see hym. But there is
a londe that is called Galilee. and that is a grente
loshyp. and is this dayes Journeye from Iherusalem.

And whan thyle two kynges Melchior and
Balthazar were come & tarped in thyle pla
ces forsaide in the clowde & derlines thenne þ clow
de werd clere. but the sterre apered not. Soo whan
thyle ii. kynges sawe þ they were nye Iherusalem though
neither of them knewe ocher. they toke their waye
towards the cyte. And they mette togyder besyde þ
moūt of Caluarie there as thie wayes were meeting.

to gyder. Thenne came the kynge Jaspar kynge of
Taars & of the yle Egiptwyl wyth all his corte/
And soo thyle thre glorious kynges wyth all their
meyne. caryage & bestes mette to gyder in this wyse
wape And notwithstanding that none of them ne
yet before had seen other. ne none of them knewe o
thers persones ne knewe of others comyng. yet after
their metynge eche of them anon right wyth gre
te Joye & reuerence kyssed other/ And though they
were of dyuers langages. yet eche of them to their
fellowynge spake one maner of speche. So whan they
had spoken to gyder. & eche of theym had tolde his
Journey & the cause of his wape. Alle their causes
were accordyng in to one. Thenne were they moche
the gladder & the more seruente in their wape. & so
they rode forth/ And sodenly at the vpryng of y
sonne they came in to the cyte of Iherusalem/ And
whan they knewe that Iherusalem was the kynges
cyte the whiche their predecessours & the Caldees
of olde tyme had bysleged & destroyed. they were ful
glad. supposyng to haue founde y kyng Ihesu chris
t boine in the same cyte/ And that tyme was heros
de in Iherusalem/ & he & al the cyte were grete dis
trowbled of their sodenly comyng. for their com
pany & their bestes were of so grete nombre and so
grete multytude y the cyte myght not receyue them
But for the moost part laye wythout the cyte al
aboute/ Wherof Agas propheted & sayd. Hous

Indo genciū benedictiū inundaō camellorū opo
riet te dromedarū madian : effa. oēs de saba veniēt
adū : et hinc deferentes : laudem dñi annunciantes
that is to saye / The strength of folke comyth to þ
Iherusalem grete pence of camels shall couere / þ
dromedaries of Madiā & of Effa shall come to
the : many folke shall come fro Saba bringynge
golde and ensence and pryncelands to god /

This herode was ordeyned kynge by the em
perour & by the romaynes. and he was blit
poung of age. and was that tyme in his palayes
in Iherusalem / And thence thys the kynges als
had in that cyte of þ people where that childe was
borne. wherof spaketh in gospell the euangelist. Qu
natus est ihū. that is to saye / When god was
borne in Bedleem in the cite of Jewery in the da
yes of herode kynge of the same londe. the kynges
came out of the East & sayd. Where is he that is bor
ne the kynge of Jewes. we sawe his sterre in þ East
and we be come to worshyppe hym. And herode her
de this and he was discomfited and at Iherusalem
wryth hym. And he gadred toggyder all the prynces
and the prestes. and asked of theym where Crist
shold be borne. And they sayd in Bedleem of Jew
ry. thus it is wryten by the prophete. Thou Bedle
em londe of Jewery thou art not lytyll amonge the
prynces of Jewery. of the shall goo out a duke that

shall rule my people of Israel. Thence Herode secretly
called to hym the thre kynges & learned of them
the tyme of the starre that apperyd to them. and so
sent them forth in to Bedlem & sayd/ God and
enquyre helyd of this childe. and when ye haue fo
und hym come telle me that I may go & worshyp
hym. When they had herd the kynges they yede the
yr waye. And the starre that they saw in the East
yede before them tyll they came there þ childe was
And when they sawe þ starre they were ryght glad
And they yede in to the hause and opened theyr tre
sours. and offred to hym golde enlence. & myrr. Al
this is the gospel. And in their slepe an aungell ca
me fro god & badde them that they sholde not goo
apen to herode. And soo they turned home to theyr
countre by another waye. ¶ Of thyle thre kynges
why they came first in to Iherusalem rather than
in to bedlem many booke in diuers manere declare
and many causes ben tuoten whiche were to longe
to telle. But amonge all other causes one is. þ kyng
ge herode & the Egiptians were so distroubled for
theyr laden campyng. and also they seenge that thy
le lordes were kynges. and theyr hoste came out of
Caldee & out of the East. the whiche of olde tyme
through iussuradice of god had oft tynes pursued the
yr kynges and beleegyd & destroyed the cite of Iheru
salem & that londe aboute. Another for they came fro so
fere countrees to worshyp the kyng of Jewes that

was lady borne / And by cause þe herode was but
an stranger & was made kynge by the emperour
& the Romaynes. he was afearde lest he shold haue
lost his kyngdom by cause that Crist was borne /
Also another cause was thise thre kynges of goddis
ordenance came so to Iherusalem wythout anye
ment whan they had loste their sterre / for Iherusa
lem was the kynges cite. and alwaye the kynges of
thelonde were moost abydinge there. and doctours
of the lawe & the scribes wyth theyr scriptures and
prophecies were euermore present in that cite. So þe
Jewes and the scribes knewe well longe tyme befo
re. Crist sholde be borne in that place. Wherefore
Jewes maye neuer shewe cause to excuse theym of
theyr falsse bylene / Of this sayth saint Gregori in
his Omelie. Indens perfectis bene ysaac cum iacob fi
lium suum benediceret presignauit. qui caligans ocu
lis i prophetis in presenti fulsi non uidit cui cas
men in posterum multa prouidit. that is to saye /
By this we may vnderstande the Jewes. for ysaac
whan he was blynde and myght not see he blessyd
Jacob his sone and propheted of hym. And mores
ouer whan he had hym in his pience before hym
he sawe hym not / And yet he sawe in spyre many
thinges whiche shold fall to hym afterwarde / In
lyke manere so the Jewes were gretly ful of þe spiri
te of prophete / But hym that they propheted of
whan they had him amonge them they knewe him

not. for they dyspleed hym whan he was born. and
longe tyme tofore they prophesied of his birth. and
not only that he sholde be borne. but in what place
he sholde be borne they tolde to herode. Soe theyr
knowynge & their prophesie shall bere wytnesse to
ther dampnacion and to helpe of our bylue & cau
se of our saluacion.

Whan thys thre kynges were enfourmed by
herode & by the doctours of the lawe of
byrthe of Criste. and of the place where he
was borne & were passed out of the cite of Iherusa
lem. Thenne the sterre appered to them agayne as
it dyde before. and so it yede forth before theym tyll
they came in to Beolean. whiche is but two myles
fro Iherusalem. And passe by that place as it is afo
re sayd were the shepherdes to whom the angel ap
peryd with grete lyght & shewed to them the byr
the of Criste. And thys thre kynges rode by the sa
me place then þ shepherdes were and spake with
them. And whan the shepherdes sawe þ sterre they
ranne togyder. and sayd that in suche a lyght & in
che a clerenesse an angell appered to them & tolde
them of the byrth of Criste and all that the angell
sayd to them. And all that they had herd and se
en they tolde þ kynges. wherof the kynges were ry
ghte gladd. and with good cheere toke grete confide
racion of þ shepherdes wordes. And so of wytnesse
of the shepherdes & of the voyce of the angell that

appeared in the sterre and was herde þ̄ kynges had
doubte of no thyng. Some booke in the Besei saye
that voyce that was herde out of the sterre was the
voyce of the same angell that shewed the byrthe of
Criste bothe to the sheperdes and to the kynges
They saye also in the Besei that the Jewes beleue
in that the angel that yede before the children of Is-
rael in a pillar of fyre whan they yede out of egyp-
te. that same angell it was whos voyce was herde
in the sterre and that yede so forth with the sterre be-
fore the thre kynges. for whan the thre kynges spa-
ke with the sheperdes the sterre more & more be-
gan to shyne brighte & brighte / Thise thre kyng-
ges were the firste of unbelounges that beleued on
Criste. and the sheperdes were the first of Jewes
that beleued on Criste. And all though the kynges
were no Jewes yet they sayde that they came to
worshippe the kyng of Jewes /

Whan the kynges had spoken with the she-
perdes thenne they gaue them grete gyf-
tes & so rode forth to Bedlem. Thenne a-
none as they were come vnto Bedlem they lighted
downe of their houlles & chaunged theyr aray and
clothed them in the beste and richest clothes þ̄ they
hadde. And as kynges shold be arayed they arayed
themselue. And alwayes the sterre yede forth tofore
them. And the nyght that they came to the place the

more the sterre shyned bryghter and bryghter And
thenne they rode thorow the covered strete as it is
tolde afore tyll they came to the lityll hous wherein
Crist was borne And the sterre stode styll vpon the
grounde byfore the doore And anon after the sterre
departed hymself in soo grete lyghte that the lityll
hous and þe caue within was ful of lyght And soo
anon the sterre ascended vp in to the ayre and the
re stode styll alway in the same place as it is sayde
in the gospel tofore. Et instantes domum &c And
entrynge in to the hous they founde our lady & her
chylde and fell downe and worshipped hym and of
fred to hym gyftes. Golde. Myrrour. and Incense
¶ Of this came afterwarde an yle in that countre
of the East There shall no man come in the presen
ce of the Soudan or of a kynge to speke wyth him
but he haue golde or syluer or some other ryches in
his bondes And also or he speke wyth the Soudan
he shall kysse the grounde And this is vyled in that
countre vnto this dape. ¶ Forthermore were Mino
urs whan they shall come to þe Soudan or to a kin
ge they must offre to him perres or apples for they
may touche no golde nor syluer. And the Soudan
receyuethe the perres or apples wyth reuerence & me
kenesse ¶ And that tyme that thyle thre kynges of
fred thus to Crist he was in his manhode a lityll
chylde of xiii dayes of age/ And he laye wrapped
in clothes of lityll valewe in his mothers lappe

As it is wreten in dyuerse bokes she was in perso-
ne flesshelp and somwhat browne And in presence
of thyle thre kynges she was couered wth a poore
whyte mantell / And that she helde close tofore her
wth her lyfte honde And her hede was couered al
toggyder saue her face wth a linnen cloch And she
latter vpon the mayngere And wth her ryght hond
she helde vp god almyghtys hede. Soo after thyle
thre kynges had worshypped god & kyssed his hon-
des ryght deuowtely and layde theyr gyftes besyde
Crystes hede what was done wth thyle gyftes ye
shall here afterwarde

Melchior kyng of Nuby and of Arabye &
offred golde to god he was lesse of stature &
of persone And Balchazar that was kyng of Bo-
dolye and of Saba that offred ensence he was of a
meane stature And Gaspar that was kyng of tra-
ars and of thyle of Egrept wth that offred myrr he
was mooste of stature and he was a blacke Echiopie
wthoute doubte For the prophete sayde *Et vo-*
ram illos procedent ethiopes & inimici eius terra lin-
gent venient ad te qui detrahebant tibi & adorabunt
vestigia tua that is to vnderstand Byfor hym shall
fall and bow downe Echiopies and his ennemyes
shall lycke the erth. they shall come to the that des-
pychyd the and they shall worshyp the steppes of
thy fete But hauninge regarde to the persones &

were that tyme they were but lytell persones choos
the kynges in so moche that all manere of people
had moche merueyle therof. And that semyd wel þ
they were come from ferre countrees / for the nether
the Beste and the vpryng of the sonne that men
ben boine the lesse they ben of stature. & the more fe
ble & tender. and herbes ben the hotter and serpentes
and suche wormes and peryllous bestes ben the gre
ter and the more venemous. And all other bestes &
fowles ben there more grete than here / Also chyle
kynges broughte wth them many riche gyftes &
ornamentes that kyng Alexander whiche conquestyd
all the worlde left in Inde and in Caldee and
in Perse. and all the ornamentes that the quene of
Saba founde in Salamons Temple. and dyuerse
vessell that were of the kynges house and of þe Tem
ple of god in Iherusalem. The whiche in the tyme
of destruction of Iherusalem were boine in to the
countrees & londes by theym of Perse & of Caldee
And many other Jewelles bothe of golde and syl
uer and prelyous stones chyle kynges broughte wth
theym & offred to god.

But whan they soude our lorde Cryste Ihesu
layde in that Crybbe & in pore clothes and
the sterre had yue soo grete lyghte in all the place
there Cryste was that it semed as they hadde stonde
in a furneyle of fyre they were sore aserde that

of al' those ryches Jewels and dynamiētis that they
brought w' them they toke noo thyng out of their
coffer but that came nexte theyr bondes / as it was
the wyll of oure lorde ¶ And Melchior toke out of
his tresor a rounde appyll of golde aa moche as a
man myght holde in honde & .xxx. gyfte pence and
that he offred to godde / Balchazar kyng of godolie
& of Saba toke out of his tresour ensence as it cam
next to his honde & he offred that to god Jasper as
it came to his honde offryd myrr to god w' the
pynges teres So thysle thre kynges were soo a ferde
& soo deuout in theyre offrynges that all the wordes
that oure lady sayde that tyme they toke but ltyll
consideration. Haue only to every kyng as thei of
fred to god she bowed downe w'ch her hede and say
de mekely. Deo gratias that is to saye thankyng
be to god ¶ The happyll of golde that Melchior of
fryd w'ch the .xxx. pence was somtyme kyng Alyo
saundrea the grete conquerour And he dyd make þ
same appyl of smale peces of golde that he had ga
dred of the trybute of all the worlde And þ he bare
alway in his honde And this appyl was left in Ju
de whan he was comen fro Paradyse w'ch many
other ryche Jewels ¶ Moreover it is the manere of
that countre of the East whan a Soudan or a kyn
ge passeth thugh a cyte thenne every man after his
power is tofore his owne doore that castt ensence and
mure in a fyre & what man dooth it not he is holde.

a rebell apenst the Soudan or kyng for thereto is to
be gode hede And this vylage in all the East betokene
nyth new subiection & dayly obedience both to god
& to ther maunettes: to a kyng wheder it is do
ne to Also in olde tyme Heryrs were not only con
streynd to worshyppe maunettes but also to wor
shyppe theyn wyth ensence & fyre And this maner
Sarrazyns aske alwaye of Crysten men that ben
theyr prylson for to come into theyr Temple of thes
yr goddes & worshypfully to doo sacrefyte to theyr
maunettes wylh fyre and ensence

Whan almyghti god loved & meked bysel
fe & became man for oure saluacion & was
borne of the blyssed moder mary yet he had
no nede of gyftes of the thre kynges Neuerthelesse
the rounde apple of golde that was offred to hym/
anone as kyng Melchior had offred it it was in a
moment al broken to duste ¶ Soo we shall vnder
stonde in fygure as the stone that was lyft oute of
the hill wythoute mannes honde or ony instrument
and brake an horryble maner vnto duste & pow
der the whiche the kyng Nabugodonosor sawe in
his slepe Ryght so þ stone that is to saye our lord
Jhesu Cryst wouste ony corrupcion of syne was bor
ne in to this worlde The appyll that betokeneth þ
worlde thurgh his mekenesse & his veru & the stre
ngth of his godhede in a moment he brake all to

nought & What befell of thyle gyftes ye may here
afterwarde/

A thyle iii kynges had thus pfourmed their
waye & theyr offrynge & done all thyng & h
they came fore thenne as mankynde ageth
& wolde: they & theyr meyne & theyr houles & bestes
began to ete & drynke & slepe. and all h day they to
ke theyr rest & pleyser in h towne of Bedleem for
as it is told byfore they neete ne dranke in al thole
xiii dayes And thenne they colde mehely to men of
Bedleem of theyr countrees & how merueyllously
they came theder by ledynge of h sterre fro h ferdest
parte of the worlde & ferdermore as h gospel saith
Et responso accepto in sopnis ne redierunt ad herod
de p alia via reuerſi ſunt in regionē suā) h is to ſaye
The angel of god warned the thre kynges in their
ſlepe h they ſholde noſtorne ayeu to herode & ſo by
a nother waye they yede home to theyr kyngdoms
But h ſter that yede afore theym appered no more
after And ſoo thyle iii kynges yede all homwarde
to gyder in to their owne countrees w grete Joye &
honoure & they rode, forth w all their cariage & pe
ple thurgh al h londes & prouēcis h Dlyfernes had
of olde tyme And for h cōpany of people men of h
countre demed h Dlyfernes to be come theder ayeu
& whan they came into ony towne or cyte they were
receyued worſhipphully of alle the people. & And

moreouer they preached & tolde to the people as they rode all that they had seen and herde. And soo well payed for theyr bysapples and spake so mekele and goodly that theyr names and theyr praisynge was neuer after forgotten. But the waye that they had rydden to Beldreim warde in xij. dayes thorough le dyng & conduyting of þe sterre. they myght vnneth ryde and go open in two yerres. And þe was done for men sholde knowe what dyfference was betwene goddis myght & mannis power & werkynge.

U When herode and al the scribes and other people herde telle that thise thre kynges were gon home agayn and were not come to hym as he hadde them. the more wyth grete enuye & malice he pursued after them a grete waye. And allwaye as he rode after the kynges he herde all the people blesse them and praye them. and speke of their noblesse. wherefore this herode went and dystroied al the londe þe the thre kynges had rode by & specially them of Taars & Silicie. for he put vpon theym that they had suffered them pruely to passe there ouer the see. & therefore he brennt all theyr shippes & toke all theyr good. Also he & his scribes pursued the se kynges wth grete enuye. for they herde þe people tell how wondry they came oute of theyr londes in xij. dayes thorough leiding of þe sterre. And how they yede hame open wout sterre or guydes or Interpreters.

for all maner of men that thyle thre kynges pass
led by suffyled not to tel how wonderfully they pas
sed by them nyght and daye / & therof Jewes that
dwelled in diuers londres & places bare wytnesse her
of to herode & to all the scribes & to alle the Jewes
And soo for the wonderfull doyng the paynems h
had noo knowynge of holy wytt. ne of the byrthe
of crist called thyle thre kynges Magos. that is to
saye. wytches. And the Jewes that knewe the scrip
ture & the byrthe of Criste. and the places of enuye
& fallnesse excyted the paynems all abowte to calle
them wytches. and soo it was broughte in to blage
that they cal thyle thre kynges so yet unto this day
and therof bereth many dyuers bokes wytnesse. but
to put aweye all maner of doubtes and in repreyin
ge of all þe false Jewes. almyghty god that to cure
wonderfull in his werkyng & gloriouse in his sain
tes wold haue the ptepte of his byrth to be knowe
to all the people / So that this glorious name that
was onely hidde in the londe of Jewry unto his bir
the / That same name all maner of naciōs thrygh
all the worlde sholde worshippe knowe & prayse.

After thyle thre kynges were come wyth gre
te traueylle to the byll of Bays afore sayd
therne they made there a fayre chapell in worship
pe of the chyld that they had sought / And they
made couenaunt to mete togyder al thre at that las

the chapell ones in the yere at a certayn daye assigne
and there they ordeyned their sepulchres / These
a lytell whyle after all the princes & the lordes and
the worshipfull knyghtes of theire lordes & kyngs
domes heringe of the comynge home of thise thre
kynges. anon they rode to them with grete solemp
nyte & mette wyth theym at the sayde chapell. and
wyth grete mekenesse & reuerence they receyued the
And whan the princes and lordes herde how merr
neylously god had wroughte by thise thre kynges /
thenne they had them in more reuerence & loue and
diede euer after / So whan thise thre kynges had as
depyed theire testaments and done what they wol
de. thenne they toke leue eche of ocher / And eche of
them wyth his owne peple rode home vnto his ow
ne londe wyth grete Joye & solempnyte & thus eche
kyng departed from ocher in theire perionours / but
went in theire herres / And whan they were rested
in their owne lordes. thenne they tolde and preched
to all the people all that they had seen and done in
their waye. And they dyde make in the Temple
a stee after the same forme and lyknesse as it ap
peryd to theym / Wherefore the paynens left theire
ritours and theire mannettes and worshipped the
childe whiche the kynges had soughte / And thus
thise thre kynges dwelled in their lordes and king
domes in worshipfull and honeste conuersacion tyl
after the Ascencion of our lorde Ihesu Crist / And

Within thoste tyme after thenne came saynt Thomas chappelle in to the countrees /

After the tyme that thise the kynges were come from Bedleem in to their owne countrees agayn Thenne beganne to tyle and spryge a grete fane of our lady and of her childe and of the the kynges aboute all the countree of Iherusalem. Wherfore our lady for drede of the Jewes fledde out of that lytell house that god was borne in & yede in to another berke caue under the erth / And there she abode with her childe to the tyme of her purification. And as goddys wil was dyners men & wy men louyd our lady saint Mary and her lone / and founde them all manere necessaryes that theym needed. And after whan the saynt began to waxe and encrease. Thenne was edified there a chapell in the same caue in worshippe of the the kynges and of saint Nicholas. And in the chapell there is a stone where our lady was wont to lyte on whan she passed her childe our lorde Ihesu Criste luche / And on a tyme as she satte vppon that stone in guyng to her swete childe luche. there hapned to falle downe from her sette a lytell droppe of that mooste purest and mooste clene virginall mylke on the forsayde stone. the whiche moost precious and pureste mylke be that fell from that blessed virgin is remaynyng and seen there vnto this daye. And the more it is

Shaped wyth lynes. the more warpe the mylke/
And it is borne in so many diuers places by pylgry
mes/ Also when our lady was gone out of the lytel
houe in to þe caue she had forgote her smocke behin
de her in the baye of þe maynynge there our lady laye
in/ And so bothe haryng smocke were hole & fresh
in the same place unto the tyme that saint Elyn þe
holy quene that was moder to kyng Constantin ca
me to the place. for the Jewes of malice & of envye
held that place that Crist was borne in a foule cur
tyd place In lounche that they wold suffer no man
nor woman ne chyld ne best goo in to that place/
Jheremore when our lady had offered up her chyl
de in to the temple wyth the cordes & donnes after
Moyses lawe. as holy writt telleth. And Symeon
take hym in his armes & saye. *Quid dimittis seruuu*
tuu dñe. that is to saye. Nowe lorde let thy seruante
be in peace after thy worde. The same tyme Syme
on and Anne the holy woman in presence of þe scriu
bes & pharises prophesied many thynges of our
lorde Jhesu crist as holy writt telleth/ And so gre
te a name was spunge of our lady & of her sonne a
monge the Jewes that she myght no more durst not
no longer abyde in that place for drede of herode &
of the Jewes/ And the gospell sayeth. *Angelus dñi*
apparuit in sompnis ioseph dicens. Surge & accipe
pueru &c. that is to saye. An angell of god apperid
to Juseph in his slepe and sayde vnto hym and take the

childe and his moder and flo into Egypte: and be
 there yll I tell the for herode shall seeke the childe
 to destroye him. Thanne Joseph rose & toke schil-
 de & his moder & yode into Egypte by nyght and
 dwelled there tyl herode was dede. Our lady & her
 son dwelt in Egypte dwellinge .vii. yeres and it is
 from Bethleem .xii. dayes journey And in this way
 an oare lady went into Egypte the land growe drie
 roses the which ben called the roses of Jerico and
 they growe in noo place of all the countrie but only
 in the same way And these roses the shepherdes of
 the same countrie dome gather in tyme of yere & sell
 them to pilgrims for bread & to othe men of the
 countrie aboute and for they ben good to be dy-
 ures for the same in the same place there our lady
 dwelled wher her son in Egypte is now a garden
 there groweth barbed rose it is allong & broad as
 a man maye see a floure And in the garden ben
 by wellen in whiche our lady dwelleth her son & ha-
 thed ben was washed by the roses after some clod
 the floure in that garden ben many bushes of haw-
 the & they ben lyke bushes of roses and ben but ly-
 tyll byghte than a fadon and the leues ben lyke to
 the roses floure every bush a crysten man of
 one of the hundredes of pilgryms is assigned to kepe it
 & to make it cleve And there is a grete wonder & a
 mysseigne of these bushes for there may no man
 hope they shal dwelle them but he be a crysten man

laye it on a mannis hande anon it runneth & the
leth though on that other syde and that place shal
never corrupte nor after And that is called rane
bawme of whiche bawme it were ever longe a ma
tere to tell the vertue thereof But all the people in þ
Eest bylene that þ place is suche a vertue of growþ
ge of bawme bycause our lady dwelled there vii ye
res and washed there her clothes and her lones and
also bathed hē in those welles as it is aforseyde

Either more as it is aforseyde that Melch
on kynge of Babye and Babilon offred to
god an apple of golde and thys pence gylt
Of thys xxx pence ye may here the bygynnyng
and the last ended Thara that was father of abra
ham dyde make thys xxx gylt pence in the name
of the kynge of Melopotamia / whiche kynge was
called Nylus And so by prolesse of tyme this Abra
ham when he shold take his Journey to go on pil
grimage out of the lande and countree of Calde
into the countree whiche was called Egipt wher
the sette that tyme byghit Abys he take thys for
sayd xxx pence that his father Thara had receyved
he woth him And for thys xxx pence gylt he pur
chased and bought thence a place for his sepulchur
e for his two lones Isaac and Jacob / Afterwarde
by prolesse of tyme Joseph was sold of his brether
en to Egipt by marchauntis of Jherusalem for thys

& hath oft tymes ben proued for whan a sette or
 paynen leppeth theym anone thei wex dry & grow
 we nower And in the moneth of Marche þe Sow
 den is alwaye abryng in þe gardine And thenne
 the raddes of the busshes ben hysse lyke a dyne and
 thenne they ben bound aboute wyth cotton And on
 the hysinge of the raddes & the cotton ben sette
 dyshes of syluer & so the hawme renneth dowe
 to the vesselles thyngh þe cotton as water renneth out
 of a dyne & out of thyle dyshes this hawme is put
 into a grete potte of syluer & that potte is more tha
 vi. galons And the Soudan taketh al this hawme
 in to his owne keepyng specially but whan our mes
 sages is sente from a kyng for hawme the Soudan
 sendeth hym a lyeill viall full And whan this haw
 me is all gadered & dropped out of the raddes the
 curyng man þe hath a bussh to kepe taketh þe
 raddes that ben left & sette theym in water in a cle
 ne potte & þe hawme is wrymeth aboute as it were fat
 nes of fleshe And this hawme is gadered & is gode
 for all maner of brusynge And yf a man be woun
 ded it wyll make him hole anone And this hawme
 is sold to pylgrymes of diuers countrees. And soo
 it is borne though diuers londes aboute But this
 hawme is no thyng so vertuous ne soo good as the
 hawme that droppeth out of the reedes for that can
 not be bought of the Soudan by no maner of wyle
 for and a man take a droppe of that hawme and

same xxx pence sente in to the londe of Saba for di-
 vers spices & ornaments for þe sepulture of Jacob
 & so they were put into the kynges treasury. Thanne
 by proceste of tyme in kyng Salomons tyme þe que-
 ne of Saba offered thise xxx pence wth many other
 ryche Jewellis in the temple of god in Iherusalem.
 & soo afterwarde in the tyme of Roboam kyng
 Salomons sone whan Iherusalem was destroyed &
 þe temple of god spoiled thanne thise xxx pence gil-
 te were brought to the kyng of Arabie & were put
 in to his treasury wth many other ryche ornaments
 that were brought out of þe temple of god. & Thanne
 afterwarde whan Cryste was borne thanne Melch-
 or kyng of Oube & Arabie toke thise xxx pence wth
 hym and many other ryche Jewellis by cause they
 were of the best and fynest golde that he had in his
 treasury. Therefore he toke thase wth hym & offered
 them to god in Beylem whan he was borne then
 after whan our lady saynt Mary yede out of becle-
 em in to Egypte for drede of kyng herode she left
 those pence that were offered to her sone as she wyl-
 lyng by the waye layeth all togeder in a clothe. It hap-
 ned after that a shepheard that kepte shepe in the
 same countrie the whiche had soo grette Insympte
 & dyseise that noo leche myghte heale hym. And alle
 the good þe he had he gave to divers lechen to make
 hym hole but it wolde not be. And as he yede wth
 shepe in that felde he founde thole xxx pence wth

ence and myrr in a cloth togged And those gyf-
tes he kepte hymselfe pryncly / tyll a lytyll afore the
tyme that Criste went to his passion And whan þ
shepherde herde speke of suche an holy prophete þ
healed all men of their Infirmities with a worde
Thenne he cam to god & prayed hym of grace and
of helpe & thenne our lord Ihesu Criste heeled h
anone at a worde and enfourmed hym in the faith
Thenne the shepherde offered to god with good de-
uotion the .xxx. pence with enlence & myrr as they
were bothe all togider in the clothe And god knewe
those gyftes well ynough And god hadde the shepe-
herde goo in to the temple & offer all thyle thynges
on the awter & so he dyde goodis byddyng & of-
fered them up to the awter with grete deuocōn And
whan the priest of the temple that kepte the offering
sawe suche an oblation offred on the awter in þ wor-
thyng therof he reuerd hym & enlenced the awter bi-
cause suche oblations were but selden seen in that te-
ple he toke with grete reuerence the ryche offringes
& put them in to the comyn tresory ¶ And a lytyll
whyle after that is to saye þ thyrtydaye tofore Cry-
ste his passion Judas Iscariot came in to the temple
to the pryncis of the lawe & to the Jewes & made co-
uenant with theym to betraye his mayster goo al-
myghty And for his labour the pryncis of the lawe
and the Jewes toke out of the tresory those .xxx. pen-
ce / ¶ Thenne whan this was done & Criste was

bycraped thrugh his discyples and sholde be dede for
all mankynde as his swete wyll was Therne In
das repented hym and yede into the temple ayen to
the prynces of the Jewes & calle downe ayen to the
ym thyle xxx pence And thenne as the gospel sayth
he went & henge hymself Therne þ Jewes bought
wyth xv of thole pence a felde for the sepulchres of
pylgrynes as the gospel telleth / And the other xv
pence the Jewes gaaf to the kynghys that keppe þ
sepulchre of Cryste ¶ Ye shall understande that the
lykenesse of thyle xxx pence was used in all the coun-
tre bothe in name & in money from Abrahamys ty-
me vnto the destruction of Iherusalem the whyche
was by Titus & Vaspasianus dayes destroyed but
from the tyme of Abraham vnto the tyme of Cryst
ys passion thyle xxx pence were neuer discovered ne
departed but euermore were bore hole togyder / And
whan Cryst was solde for theym anon they were
departed & sperced aboute in diuers places ¶ And
the cause why thyle xxx Pence were called syluer in
the gospel nor wythstandynge they were fyne gold
for it is the comyn blage in all the countree soo for
to calle theym As men calle of this countree golde
of beyonde the see as Scutes Botenes or Florence.
And yet in the East the same prync is made bothe
in golde & syluer and copie and is kept amonge gre-
te lordes of that countree / And the prync of thyle
pence is on the one syde a kynges hede crowned and

on that other spde it is wreten wpyth letters of Cal-
der the whyche wyfynge men can not redde now/
And one of theym is worthe .x. helynges . or better
than thre floreyne. And mani moo metueylles ben
solde of thyle thyrty pence of whom it were a longe
processe to telle. Allo whan our lady and Joseph
were warned to come out of Egypt bi an angel as þ
gospel tellyth. Thenne they were hydden to goo in
to Galilee and there they dwelled in a cyte whiche
was called Nazareth. And so the prophecy was ful-
fylled. Quoniam nazarenus vocabitur that is to say
he shall be called a man of Nazareth. And what
Crist dyde werke in erthe from that tyme tyll the
thyrde yere afore his passion the Euangelistes open-
ly declare not in theyr gospels

Whan our lord Ihesu Crist was styed up in
to heuen after that he sent saynt Thomas
apostle in to Indee to preche there goddis
worde. In whiche Indee as it is aforseyd thile thre
kynge þe tyme regnyd & were lordes of thole lodes
And though it soo were that saynt Thomas a peny
his will yede in to the lodes of Indee yet it was do-
ne of grete prouidence of god þe same apostle þ
put his honde in to goddys side to knowe þe he was
veri god þe was risen fra deeth to lyf for saluacion of
man shold go & preche þe passion of Crist bys Re-
surreccion & his Alention to thole worshipful kynge

that sought our lord in Betelem in his birth and
there with yestes worshipped hym & And as saint
Gregory sayth) Quod omnis nobis pfuit qd h
tres reges eundem dñi nostri ihu xpi infantium q
suerunt et oculis viderunt et deuotissime manibus
adorauerunt: probauerunt. That is to saye It was
proufite to vs all that thyle worshypfull kynges &
theyr people sought the chyldhede of Cryste: with
their eyen dyde se hym and with their gyftes wor
shypfull & deuously honoured hym and sochely pre
nyd it. Also þe saynt Barthylmeo Simo and Ju
de that were Crystis appostles were sente into Vnde
to preche the fayth amonge all þe people for there
ben many parties of Vnde And one parte of Vnde
is more than all the party of the world on this hal
fe of þe see for this partye of Chrystendom on this
halfe the see is now more accounted in al cheest but an
hundred dayes Journey

After þe saynt Thomas Chappelle had pre
chid in þe kyngdom of Vnde goddis worde
& had gone aboute all the Vndes & the pro
uynces & done many myracles thowgh the lygne &
token of the Crosse & of goddis word As he yede a
bouce in þe temples he founde a sterte paynted in e
very temple after the sterte þe appered to the Wi
ges whan Cryst was borne in whiche sterte was the
signe of crosse & a chyldre aboue And whanne saynt

Thomas sawe the sterre he asked of bysshops of þe
temple what it was And bysshops tolde saynt Thomas
was borne suche a sterre appered of olde tyme upon þe
hyll of Batus in tokyng of a chylde þe was borne
& shoulde be kyng of Jewes as it was herde out of þe
same sterre And for that cause thise thre kynges pe-
de out of thei londres in to Bedleem worshipfully
thugh ledynge of the sterre & came into Bedleem
in .xiii. dayes & there offred to the chylde þe was bo-
re but wyth grete trouble afterward they came ho-
me in to thei owne londres in swayre And as tho-
se thre kynges had done & seen the bysshops of the
temple tolde to saynt Thomas chapelle Whan sa-
ynt Thomas herd all this he chaunped god & with
grete Joye he prechid to the bysshops & to all the pe-
ple the chyldehode of god his passion his resurreccion
& his ascencion and all the workes of Crist whyle
he was in erthe Where thorough the bysshops of the
temples & many other folke were converted to Crist
& were baptised fethermore saynt Thomas me-
helf declared and dyde expoune to all the people the
understandynge of this sterre & of the Crosse and he
called out of the Temples all manynettes And he
halowed them in the name & in the worshippe of
that chylde Criste Ihesu And thenne suche a fame
beganne to rise in all that countre abowte of saynt
Thomas for the grete myracles that he wroughte
that all folke that hadde Infirmytees or any other

tormenting of wyched spirites they came to saint
Thomas And he in the name of god and by y lig
ne of the holy Crocheled hem and converted them
to Cristis fapth and cryned them And they that
were so converted to Criste dyde many myracles
thorough the vertue & sygne of the crosse afterward
in dyvers places there as saynt Thomas hadde not
visyted ne ben.

So when saynt Thomas had thus preched
and taught the people / Thenne he yede to
the kyngdomes of those thre kynges and founde
theym bolted body and of grete rage And as Sy
moun had awaked of the holy ghoost that he shold
not dye tyll he had seen Criste goddes sonne and so
he abode hym tyll he was broughte in to the temple
and there he toke hym in his armes So in lyke wy
se those thre kynges prayed to god that they sholde
not dye tyll they were renewed with the holy ghoost
& with the sacrament of Baptysm So when they
herde that a man that was discipule of Crist was co
me in to theire lordes that was called Thomas &
preched to the people of the thyldhode of Crist and
of his passion Resurreccion and Ascencion and of
those warkes that Criste dyde here in erthe and spe
cially of the sacrament of baptysm Some notwith
standing that they were of grete age and feeble yet
they stayed thei and com to the kynges to saynt

Thomas wyth oþer lordes and grete multitude of
people / And saynt Thomas wyth grete Joye and
crucience receyued theym and declared to theym al
that Crist taught here in erthe to his discyples and
also his passion And how he roos from dethe to lyf
fe the thyrde day and also how he steyd vp to heuen
And how he sente downe the holy ghoſt to the apol
tles and many other artycles of the fayth And ſpe
cyally he tolde them of the ſacrament of Baptiſm
wythout whiche ſacrament there may noo man co
me to the kyngdom of heuen And whan they were
thus enſourmed and Inſtructe in the fayth, thenne
ſaynt Thomas cryſtened them and more over al þ
people that came wyth theym And anon thyle thre
kynges were replete and fulfylled of the holy ghoſt
And began to preche wyth ſaynt Thomas goddys
worde And also they tolde the people how they had
ſought Criste goddis ſone in Bedleem in his Na
tivitye as it is tolde before So whan all this was do
ne thyle thre kynges wente wyth ſaynt Thomas &
all theyr people to the hyll of Dawes and there ſay
nt Thomas dyde halowe þ chapell that thoſe thre
kynges had done made and edified vpon that hyll
And there ſaynt Thomas & thoſe thre kynges pre
ched agayne to al the people of Cryſten beleue and
of the ſterre that appered to þ thre kynges And ſu
che a Joye and gladneſſe was amonge the people
and ſuch a name was ryſen in al the londes about

of saynt Thomas and thyle thre binges cristned
that all manere of people bothe men and women
came from diuerse and ferre countrees wth grete
 deuotion to bylyte that chapell that was made on
the hille of Sains And for that grete concorde and
 deuocōn that was made to the chapel thyle thre bi
 ges dyde make vnder that hille a grete and a riche
 cyte And is called the cyte of Seynll And that is p
 rychest and the beste cyte of all Ynde And yet vnto
 this daye in that cyte in the habitation of pceithir
 Johā that is lorde of Ynde And there dwelleth als
 so the Patriarche of Ynde that is called Patriarche
 Thomas And why the Patriarche of Ynde is cal
 led Thomas And why the lorde of Ynde is called
 Johā ye shall here afterwarde/

Whenne saynt Thomas the appelle hadde
preched and conuerted the people to the la
wes of oure Sauour Cryste Thelthenne
he sacred and made thyle thre binges vnto thordie
of pceithode and afterwarde vnto Argebythops.
And whan they were put in this degre thenne thei
 ordeyned vnder threyn bishops pceithes and clerkes
to serue god And thenne thyle thre binges
and bishops halowed all the Temples in that co
ūtre I worshippe & honoure of our lady and called
out all the maidens that were in the temples in
pceithis aboute And to bishops & pceithes & clerkes

Thyse thre bynges and Archebyschops gaf to an-
gret possessions to maynteyne & encrease goddis
ynse Also saynt Thomas taught thise bynges and
Archebyschops & other byschops and prestes þe ma-
ner & the fourme to saye a masse / and enfourmed
themyn also the wordes þe Cryste sayde to his dys-
ples whan he made his supper þe nyght that he was
betrayed thurgh which wordes he made & ordeyned
the Sacrament of the auter / And also he taught
themyn the Mater nostre & many other thynges he
solde themyn Also the fourme of crystenynge & spere-
ally charged themyn that they sholde not forgete þe
And whan saynt Thomas had enfourmed theim
thus of the Crysten faith thenne afterwarde he tooke
his martyrdom for the lawe of Cryste as it is cōte-
ned more fully in the story þe is wreten of his pas-
sion There it telleth how he was slayne & in what
place But sochelp in all that countree aboute there
saynt Thomas was slayne bothe men and wyme
haue bysages shapen after houlde but they ben not
beery & so they ben yet unto this daie

After the dech of saynt Thomas thise thre
bynges Archebyschops yede aboute cyties &
townes & other dyners places and ordeined
many cyrches and putte in theim byschops prestes
& clarkes & other mynisters of holf chyrch to do di-
uine service and moche cychele & grette possessions

they chose a man that they called Jacob þ which
 was come out of the countrie of Antioche And he
 had alway folowed saynt Thomas the appostle in
 to Inde And this Jacob the people chose and toke
 hym for their paterke And chaunged his name
 and called hym Thomas And this man Jacob
 was the fyrste paterke that was in that countree
 And soo alway they of Inde be obedient to þ pa
 trerke Thomas as we ben to the Pope of Rome
 yet unto this dayes And to this paterke and to
 al his successors this the kynges gaf for evermo
 re with the assent of al the people the Tythes of
 all their landes and hyngdoms When al this was
 done and the paterke Thomas thenne chosen to
 be lord of all þ people in spyrтуallite Then this
 iii kynges Archbyschops & other byschops of com
 assent of all the people chose another man þ was
 discrete to be lord & gouernour of al the people tē
 porallite And for this cause þ yf any man wold rise
 or tempte ayent þ paterke Thomas or ayent þ
 lawe of god yf so were þ the paterke might not
 rule hē by þ spyrтуall lawe then sholde this lord of
 tēporall lawe chastise him by his power So this lor
 de sholde not be called a kyng or emperour but he
 sholde be called precher Johā And the cause is this
 for the three kynges were prestes and of their poss
 sessions they made hym lord for there is noo de
 greis hygher as presthode is in al the world nor so

1
And thenne the thre kynges archbysshops forsoke þ
banys of the world and ordeyned them to abyde
in the cyte of Seuyll the whiche they had soo buyl
de And they assygned certayne lordes to gouerne &
rule their kyngdomes & lordes both in spyrituallite
& temporalite And all people of grete loue & charite
were obedient to them as þ some to the sad Thenne
the seconde yere tofore their dethe thyle thre kynges
& Archebysshops made a conuocation of all the peo
ple bothe spyrituall and temporall And had them
all to a certayne place And they warned & counse
led the people that they sholde be perseverant in the
crysten fayth as saynt Thomas had taught them
And counseyled the peple that they sholde be all of
one accorde and of one wyll to chole a man among
them that were able and discrete that had loue and
desyre to mapnteyne the fayth of Cristendom and
that man sholde be chof tofore all other men as in
spyrituallite in saynt Thomas stede And to hym al
maner of men shall obeye as to their ghoostly fader
Whiche man in worship of saynt Thomas chapel
he sholde be called the Patriarke Thomas for ever
lastyng memory And whan þ Patriarke were de
de thenne they shold come to gyder al in one place
& in his stede chole another to whom as it is afor
sa yd they sholde obeye as to their ghoostly fader Thenne
whan this matere was thus spoke amonge the peo
ple they assented thereto And of one accorde & wyll

worthy Also he is called worthy John in worthyness
of saynt John the Evangelyst that was predestyned
mooste special chosen and loved of god almyghty.
¶ When all this was done thei thei knyghts assign-
ned the parishes Thomas & worthy John thome
to be chiefe governours in spiritualite and y other
cheif lordes in temporalite for tenn years And so thei
several lordes & governours of yere ben called in
to this dayes

When all thyng was thus disposed & ordi-
ned by thei worthy knyghts thei
went into the city of Bristol and the
re they lived two yeres And a lyght to show the fruit
of the shewynge of our lordes John & thei ap-
pered a wonderful shewe above the city By y which
thei shewe thei understood that thei were was nigh
that thei shoulde be & pass out of this world into
another world In thei shewe of our afflicte
thei shewed a large & a large shewe for thei sepul-
chre in the same church that thei had made in
thei shewe And thei shewe of thei shewe thei shewe
& thei shewe thei shewe thei shewe thei shewe
in the shewe of thei shewe thei shewe thei shewe
thei shewe & of thei shewe thei shewe thei shewe
thei shewe thei shewe thei shewe thei shewe thei shewe
thei shewe thei shewe thei shewe thei shewe thei shewe
thei shewe thei shewe thei shewe thei shewe thei shewe

And soo dyed in the yere of his aenge **L** and **xvi.**

Thenne came those two other kynges & toke
up his body & arayed it in bysshops clothes
and wth kynges ornaments & bare hym to his
combe And thenne in the feest of the Epyphanye
Balchazar kyng of Godolie and of Saba layd de
uoutly his masse & whan he had done without gre
uance or dysese or syknesse as the wyl of god was
he deyed & passed to god in the yere of his aenge **L**
xvi. Thenne Jasper the chyde kyng toke up his bo
dy & arayed it as the fyrste Kynges body was and
wth grete solempnyte layd & buried it in the tom
be by Melchior's body The sixt daye after this Jas
per kyng of Taars & of thyle of Egit wyl whan
he also wth solempnyte & grete deuotion layd his
masse thenne Crist toke his spirite to hym & to his
blyss And thenne came other Bysshops & priestes
wth moche people & toke his body & arayed it wor
thly as the other kynges bodys were & bare it to þ
combe there choother kynges laye And Crist shewed
there this wonder to fore all the people **¶** Whan þ
body of the chyde kyng was thenne broughe and
shold be buried & layde in the same combe bytwe
ne the other kynges anone eche of the other two ki
nges departed asonder & gaue place to theyr chyde fe
lowe & receyua hym to lye in the myddell betwix
theym both And so it may be layd of thyle thre kin
E **i**

ges as it is redde in holy wyrtte (O Rossi principes
terre qm̃o in vita sua dilexerunt se ita : in morte nō
sunt seperati &c) that is to say As thyle glorious ki
ges & Archebyschops loued togyd in theyr lyfe right
so they ben not departed in theyr deche And þ skrie
that apperyd ouer the cyte tofore theyr deche abode
alwape styll tyll theyr bodies wer translated vnto
Colepne as men of Inde sape/

Unge after the deche of thyle thre kynges
whan Crysten faith stode in prosperyte in
the worshypful Cyte of Seupl and in all the ky
gedoms of the Est thenne the deuylle that of alle
goodnes & vertues is dystroper thurgh his wyched
nesse excyted & broughte vp amonge the people dy
uers oppynyons of heresy And þ persecucion of he
relse gresly encresed in diuerse lōdis aboute & al
so in the cyte of Seupl that thyle thre kynges rested
in In so moche that þrethyr Ihoñ and patryarke
Thomas myght not rebuke the people from theyr
heresies by no spyrituall correccion nor temporall
And soo the people turned ageyn to theyr old lawe
and wretched fals maynettes & false goddis and
forsoke the lawes of god in somoche that thyle iii.
kynges bodies were had at no reuerence but almof
te forgotten of the people And so the people that en
habytēd in the cyte of Seupl that were come out of
the londes & kyngdoms of thyle thre kynges eueri

ratty take his kynges bodi out of the tombe and clo
sed them in dyuers chestes honestlye che by hymself
and bare them home in to theyr owne londes & kyn
gedoms And wpth grete worshype eury lond recep
ued the body of theyr kyng / and there they abode
longe tyme after.

Whan this glorious Emperour Constantin
thorough grace of god & dyuers miracles
was conuerted to Cryst by layne Siluester
and he was made cleane of his leprehed & was chaun
ged both in lyfe & in maners in to a newe man that
is to saye in to the lawe of Cryst And the same ty
me layne Elyne whiche was dwelling among the
the emperour aforlode was moder of Constantyn
Jewes And she was alenfecte & defoylled wth the
Jewes lawes and wth theyr bileue But wondful
ly she was conuerted to the lawes of Cryst as it is
writen in the store of her lyffe & of the fyndyng of
the holy Crosse it is more playnly shewed And fro
thensforth þe blessyd sayne Elyne of as mighty stre
ngth as she was fyrst in the ierwes la we occupieng
& drawyng to it somoche more belily she breunned af
terwarde in the newe lawe and gospel of Cryst Jhe
su And al the holy places þe our lorde halowed there
& in other parties in his manhede as she had defoil
led by counseyle of the Jewes she after ward to the
land of our lord Jhesu deuoutly dyspyted honoured

and enlarged rychely wyth grete yestes to the confu-
con of the Jewes Wherfore after warde by myracle
whan saynt Elyne had founde the crosse & nailles
by the wyll of our lorde Ihesu thenne vpon þe same
place & vpon the mount of Caluarie & vpon the se-
pulture of Cryst and the place þe Cryste apperyd to
Mary Hawdeleyne in lyknesse of a gardyner alle
these places & many ocher þe were holy the quene sa-
ynt Elyne buylded chyrches on And made ryal &
worshypfull chyrches aboue alle those places & also
she yede in þe place where thangel apperyd to oure la-
dy & there thangel apperyd to the shepeherdes that
nyght þe god was borne And in þe same she dyde bu-
ylde a ryall chyrche & namyd it (O lya in excellis) &
so it is calld vnto this daye And this chyrche was
somtyme agrete Colage of Chanons whiche of spe-
cyall preuilege began al the hours of the day wyth
O lya in excellis (as we doo in this countree w De-
us in adiutoriu) & some men vse þe same yet this day
in the same chyrche / Whan saynt Elyne had made
the chyrche thenne she went in to Bedleem in to the
same place where Cryste was borne And as it is tol-
de before the Jewes of enuye wolde suffer noo man
chylde ne beest to goo in to þe place for they helde it
a cursyd place And for þe tyme þe our lady saynt Ma-
ry was gone out of þe place that she bare in her chil-
de tyll saynt Elyne came in to þe place came neuer
man chylde ne beest And whan saynt Elyne came

to to that derke place she fonde the same hape that
Criste was layed in & the maynger and þe clothes þe
our lord Ihesu was wrapped in & our ladies smoc
ke. All chise thynges our lady had leftte behynde her
whan she yede out of þe place into Egypte whyche
saynt Eline founde bothe sayr & hoolle wounde to
gyder in the maynger

All chise thynges that be relykes saynt Ely
ne toke a waye wyth her sauf the maynger
chaire them in to Constantynople And there wyth
gret reverence and solermyte she put theym in to
a worshypful chyrche that is called the chyrche of
saynt Sophie. And therin the relykes were kepte
vnto the tyme þe kynge of fraunce that hight La
rolus came vnto Jerusalem and there dyde many
gret bataylles agens the Saracens And delyured
out of pryson all the crysten men þe longe tyme had
lyned there & whan he had done he yede home agen
by Constantynople & he sawe al chise relykes And
wyth gret prayer he had all chise relykes and bare
theym home wyth hym in to fraunce & put theym
in worshypful chyrche þe is called our lady chyrche
of Abou. And there is our ladyes smocke & othere
lykes þe ben worshypped of crysten men there vnto
this day. Whan saynt Eline had made chise chy
ches thenne she went in to the cite of Nazareth and
there she mad also a sayr chyrche And ordeyned to

theym byllhops prestes & clerkes to maynteyn the
in dyuine seruyse And in the cyte of Nazareth the
gell greted our lady & it is in the londe of Galilee
And besyde Galilee is an hyll þis called Thabor
Upon that hyll our lord Ihesu Criste transfigured
hym tofore thre of his discyples Peter John & Ja
mys as the gospell telleth And this hyll is but litle
of brede but it is wonder hyghe And it is from Jhe
rusalem thre dayes Journey & an half And betwix
Jerusalem & this hyll Thabor was al the way þ
Criste yede hert in the with his discyples & preched
& taught and dyde myracles & ferder yede he not in
his manshede than bytwene this two places & other
places that were bytwene theym but syghe litle of
brede and largenelle.

Whan this quene saynt Elyne had visited all
this holy places & had ordeined churches &
goddis mynisters for to serue and all thyng
ge perfourmed after hyr owne wyll to the worship
of god Thenne began she to thynke gredy on the
le the thynges þ had worshipped god in his childe
de And she draped her with a mayn people & yede
in to þ londes of Jude Whan she was there she dis
troied all the Synagoges & false matremetes & di
de make churches & monasteries & ordeined in them
prestes and clerkes of the cristen faith And she pre
ched the cristen faith amonge þ people the whyche

was taught by saynt Thomas chappostle and the
thre kynges whiche saych thurgh hereltes was dis-
croyed & she renewed it thourgh her prechynge for
all the people whan they herde what miracles our
lorde Ihesu Cryste had wroughte by hys wourthfull
quene saynt Elyne of the fyndyng of hys crosse & of
hys naylles & of our ladyes smocke & of the hay, and
of hys clothes hys Cryste was wrapped in in his chylde
dehode Thanne they came to her & wourshipped her
& forsoke their fals lawe & toke theim to the lawe
of god as saynt Elyne taught theim And thanne
she began to enquire of the rellykes of the thre kin-
ges And wyth grette traunce yede abowte to haue
theim So our lord Ihesu Cryste hys euermore is redy
to all men that cry to hym in truche & ryght wyl-
nea As he shewed to this holi quene the crosse & the
naylles hys were hydde depe in the cether ryght soo he
shewed the bodys of hys thre kynges to her So this
lady had suche a name amonge the people hys the pa-
tryarke Thomas & preter John by counseyl of the
londes yane to saynt Elyne the hys bodys of chylde hys
kynges Melchior & Balthasar to the wourshipp of
god & of the holy kynges. The bodie of the thyrde
kyng Jolper the Nestorynes had borne it in to the
yle of Egreyl wyl And bycause hys saynt Elyne wold
not that chylde thre byges shold be deperted she ma-
de grette meanes & grette prayers and yane grette gif-
tes to the cheyl lordes of the yle and to the gace the

thyrd body that is to say of Jaspier And for þat
by the gaf to to them the body of saynt Thomas þat
apostle whiche he had that tyme in þet keepyng
And the body of saynt Thomas hath ben copen be
ten away from the yle & ever redored apen for cer
tain causes And cryen men þat haue ben in þat yle
say þat they myght neuer se the body of saynt Tho
mas. for it is a comyn prophecy in all that countrie
that the body of saynt Thomas the apostle shal be
translated to the Lye of Coleyn & putte to the thre
kynges And in what maner this shal be done thei
tell & say ¶ In tyme comyng whan god wyl the
re shall be an Archebischop of Coleyn þat shal be so
wile & prudent & so myghty that he shal make a
contract of matrimony bytwene the emperours so
ne of Rome & the emperours daughter of Tartarin
And wyth this contracte & frendshipp þat holy lond
shall be yelden in to crysten mennes bondes And in
þat tyme shal the body of saynt Thomas be transla
ted & born to Coleyn laped by the thre kynges &
therefore þat heretymes of this yle þat ben called Meda
rines taken but lytyll heed of saynt Thomas bodi
ne do but lytyll reuerence thereto bycause of prophe
cy ¶ And thenne saynt Elyne put þat bodies of the
le thre kynges togyder in a chest & arayed it wyth
grettyche & thenne broughte it to Constantinop
le wyth gret joye and reuerence And layd them
reuerently in a chyrche þat was callyd saynt Sophi

and that same chyrche kynge Constantyn dyde ma-
ke And he alone wth a lytel childe sette vp all the
pylers of mayhpyll of the same chyrche : And therin
was somtyme the crowne of thorne that Cryst was
crowned wth And whan þe Turkes & Sarraſins
came downe to Coſtantynople & destroyed a grette
party therof then thempereour sent to saynt Lowes
þe was thenne kynge of fraunce of locour & helpe &
thenne kynge Lowes came wth strength to the Em-
perour & recovered aȝen the moſte party of that lon-
des þe theperour had loſte And for his labour themp-
perour gaaf hym the crowne of thorne wherefore the
Gykes made moche sorowe And came to the holy
crowne of thorne in to fraunce out of coſtantino-
ple And þe cyte is the cheif cyte of all þe lond of gre-
ce And whan thyle thre kynges were brought vnto
Coſtantynople all the people of the countre aboute
came & viſyted theym & wth gret deuocōn wor-
shypped theym And there they were longe tyme

After þe thyle thre worshipfull kynges bodis
were brought vnto Coſtantynople kynge
Constantyn & his holi moder saynt Eline
deyed And aȝenst þe fapth of cryſten men began to
ryſe a newe heresy & alſo perſecucōn of dech aȝenst
all thoſe þe wolde maynteyne the cryſten fapth & the
lawe of Cryſt But in this perſecucōn the Gykes
though it were þe they had mani worshipfull docto-

urs & bysshops of the same countre of Grece borne
yet they forloke þ lawe of holy chryche & the fayth
and chose thein a Patriarke bi theinself to whom
they obey yet vnto this daye as we do to the pope &
in this persecucion the bodies of thise iii kynges we
re had in no reuerence nor none of þ other relikes
but vterly let at nought And þ Sarrazyns & Tur
kes in this tyme wanne w stronge honde & batayl
the londes of Grece & Armonye & dystrope a gre
te parte of those londes And then came the empero
ur of Rome Mauricius & thugh him & the help of
thepm of Melayne recouered all thise londes agayn
& And as it is sayd amonge thepm there in þ coun
tre thugh counicle of the same emperour thise iii
kynges bodies were thanllate in to Melayne & fer
thermore it is in many boke in þ countre þ there
was an emperour of Grece whiche was called Si
namiell & he sent vnto a religious man þ was call
lyd Gultorgius in to Melayne vpon a certeyn mes
sage & then the relygyous man asked of the empero
ur to haue thise thre kynges bodies And bycause þ
emperour loued well this man & also he was a wile
man the emperour graunted him the bodies of thise
kynges And so this man Gultorgius sent the bodi
es to Melane & layde thepm there in a fayr churche
of freere prechous with grete solempnite And the
re our lord shewed many fair myracles
And so at yet we shal leue to speke of þ transla

com of thise holy kynges bodies & speke of another
matere in vsage of the lordes of Ynde

Dreter John his lord of Ynde & of alle the
kynges that ben vnder hym on the xij daye/
that is called the Epiphanie they araye theym as
kynges sholde wth theyr crownes on theyr hedes
& wth ryche ornamentes so they go to theyr temple
& here masse & thre tymes þ day they offre at masse
The fyrste offryng in the begynnyng of the masse
the seconde after the gospell & the thyrde at þ Post
comyn of the masse And they offre golde entence &
myrie and that wth grete deuocōn & mekenes and
also other lordes of lesse degre offre theyres after the
yr power ferdmore all other men of crysten saythe
þ ben deuopded in diuers partyes & sectes & holde dy
uers opinions of herelyes as Nubiani Soldani net
torini Indy Grece Simany Iskymum Nycolaice
& Mandopol of thise eche parti hath a deuocōn to
the thre kynges & to the feste of the Epiphanie. as
ye maye here afterwarde / But fyrste oz we procede
ony fether we shal speke of the thre kynges bodies
lesse as Melayne.

Thenne after by prolesse of tyme the Cyte of
Melane beganne to rebell agaynst the Em
peroure theyr souerayne lord whiche Emperoure
was called Fredericus And this Emperoure sente

to the byllshop of Coleyn that was called Raynold
for help or dyuers lordes of þ londre for dyuers lordes
des þ were his ennemes toke the cyte of melane & oil
trope a grete parte therof And in þ cyte the grete
men of the cyte toke the bodyes of thys thre kynges
& hydde theym pruely in the erthe Among al othe
there was a lorde in þ cyte that hyghte Alle & them
perou hatyd thys Also more than al the people of þ
cyte And so it haped þ in the destruction of the cyte
þ Archebyllshop of coleyn wan this lordis place tho
ugh stronge honde & lay therein a grete whyle and
this Also was take and put in prylon. Then this
Also sent pruely by the keepers of the prylon to thar
chebyllshop of Coleyne & prayed hym þ he wolde co
me & speke wyth hym And loo whan he was come
before tharchebysshop he promysed hē yf he mygh
te & wold geve him grace of the emperour & his loue
& lordshyp he wolde geue hē the bodys of the thre
kinges And whan the byllshop herde thys anone he
pede to the emperour & prayed for hym and gat him
grace & good loue of the emperour Whan this was
done the lorde Also brought pruely the bodys of þ
thre kynges to tharchebysshop of Coleyn And then
the Archebyllshop sente pruely thise thre bodys by
his pruy meyne a grete waye out of Melayne And
thenne he pede to þ Emperoure & prayed hym þ he
wolde graunt hym the bodys of the thre kynges &
the emperour graunted theym to hym And thenne þ

Archibishop opened with grete procession & solemn
rite brought this holy sayntes in to Coline & the
re layed them in a faye churche of saynt Peter moe
thyngfully And all the people of the countrey in all
reuerence & they myght receyved this holy relykes
that they ben weeshopped of all manere of nacions
unto this daye And thus ended the translation of
this three hyngers Melchior Balthazar & Gaspar.

Dow to speke of this age in Jan & we had
ne began before at well of Oylman an heret
tyke and Synmatyke eke of them bothe crys
tyans & seculers fallen on Oylman daye into it
be nyght and eke man synnith his table & setting
on it almeke wete & drinke as may suffice for his
luyngs fro Oylman daye tyl the xij daye And so
of & that is set on the borde they ate & drinke wete
they wyne chylde & meine wete all Joye & merr
che & they ran in & spye also they lyght a candle
or a lamp & that shal becom bothe nyght & daye
fro Oylman nyght unto the xij nyght before the
same becom And in the bygill of the Epiphanie at
nyght cury fronde goeth to charyng whan he
cometh to the doore he saith (Gona gona) & is to saye
Good daye for yt he saye (Gona gona) & is to saye
Good nyght & wete he accuse him before the
Iudice of place as he had done to him a grete con
fessoun And so they wake all & nyght & goe fro house

to hous and ete drynke & daunce and bere candelles
lyght in theyr bondes in tokenyng & the sterre app
peryd whan Cryst was born & lad chyle iii kynges
in chyle dayes to Bethleem & there was no nyght
this tyme but it was all one daye to them Also the
xij day al manere Crysten of þ countre of what lee
te ever they ben come fro ferre countres w thei bil
shops & prestes / wth othe religyous wth crosses
of syluer & sensers & gone to the water of flom Jor
dan whiche is fro Jherosolymes And whan al þ
people is come to þ water theie every secte stonde
togedre i a certain place by themselves And then eve
ry secte taketh his crosse & layeth it downe on þ gro
unde & redeth a gospell every secte in his owne ton
ge. Qu natus eset ihu in bethleem etc And whan
this gospell is radde every secte wth grete deuocōn
worshippeth his crosse & offereth thereto as every man
is of power And this is done in tokenyng & myn
de of þ thre kynges þ offered yfftes to almyghy god
After this they goon all in procession to þ place whe
re Cryst was crysted of saynt Johā Baptyst and
there they rede in latyn the gospell. In illo tempore ve
nit ihu a galilea ad Johā in baptizaret ab illo in
iordane in illo loco etc That is to saye On a tyme
our lord came fro Galilee to saynt Johā to be crys
ted of saynt Johā in this Jordan in this place
And whan the gospell is radde they blasse the water
and walke theyr crosse in the water And sehemē

and blynde men goon in to the water nabyd . and
 walthe theym & afterwarde ben helyd And whate
 this is done every sect gone home agayn in to their
 owne countrie And bytwene this Jordan & Jher
 usalem is a lpyll wyldernesse that is called Mon
 tostand therin dwelled saynt John baptyst and the
 re he preched And there our lorde Jhesu Cryst came
 to saynt John to be crystned of hym / And in tha
 me deserte god almyghty fasted xl dayes & xl nygh
 tes Also byllhops & other prestes of what tonge
 or secte that they ben. every daye after theyr masse
 they say this gospel Cum natus esset Jhus as we
 in this conntre saye In principio after our masse
 But eche secte sayth in his owne tonge & not in la
 tyne sauf on the xx daye only But it is radde op
 verly ryght as it was done for in Jherusalem it
 is radde thus Cum natus esset jhus in bethlem in
 diebus herodis hic regis ecce magi venerunt ab ori
 ente hic dicentes And in Bedleem and in al the di
 oclyse aboute it is radde thus Cum natus esset jhus
 in diebus herodis hic Jude regis & Also other wri
 ten men by whoso places thyle thre kynges in their
 gopng out and comyng home agayn passed by for
 a speciall devotion that they haue to the thre kyng
 es they radde this gospel after this manere of four
 me Cum natus esset jhus in bethlem inde in die
 bus herodis regis ecce magi regis gloriati cum mag
 nis festinatione & exortu ab oriente venerunt

per nos transierit And thus all dyuers sectes rede
this gospel as it was done amonge theyn Also þ
Saracyna þ hyndre of Marhomists lawe & Tur
kes haue thise thei kynges in spetsall reuerence in
all temples of þ countre They were somtyme cys
ned & fasted it & dyshored at the images in thei
temples & byde of thei noles & dyshoured thei
for dyspice But the images of the thei kynges thei
suffre alwaye stonde still wout any dyspice.

Erdemore to chynge thei sectes of herety
kes asforayd The fyrste secte is called nub
ant and thole ben of the kyngdom of Arabre and
Subletwherof thei kyng was kyng & thole ben cil
ten men And thei haue a spetsall priogatis tofore
al othei cytizen men for worship of thei kyng And
thei preestes of the countre when they goo to shaw
re haue crownes of gold or ouergylt on thei heddes
And þ they doo in saluynge þ the thei kynges in
crownes on thei heddes offred pectes to god almygh
ty in Bedlem & wryth crownes & mydes syng the
re masses

There is also a nother secte þ is called Soladini and
they ben of the kyngdom of Gedale & Sublet wher
Balchazar was kyng They were a party corrupt
in the fayth & they toke thei names of an hereti
ke þ was called Soladine But thole men ben not
holde in so grete crumme as thei Sublant do thei

kepe not the fayth soo truly as they done And their
priests whan they goo to masse they bere golde in
theyr bondes to the awter & the beaken beeryth en-
sence & the subdeaken myrr And this they beere in
sokenyng of the thre kynges þe offred to our lord
Jhesu Crist god almighty in his bryth golde myrr
& essence

Also there is a nother sect þis of the kyngdom of
Thaars & of chyle of Egris will thre as Jasper wa-
kyng & they be called Nestorini And they be the
worst & the cursedest heretykes of the world & for
the moost part they be blacke Ethiopies And al
men of other sectes hate them grete And whan þe
priests goo to spuge masse they curse all men þe
re of counseyle or helypyng to doo awaye the body
of Jasper þe was theyr kyng & ferdmore this Nestorines
forsoke preter John & Thomas theyr Pa-
triarke & were rebell ayenst them & ayenst the law-
es of holy chyrche / Soo after wards as the wyl of
god was on a tyme there dide arise in the same lo-
de a grete multitude of people as of shepherdes &
labourers & bond men ayenst theyr owne nacion
whiche called themself Tartarines & they made a
kinge theyr capitayne & theyr lord And so tho-
ugh stronge power they distroyed al the kyngdom
& landes of Nestorines & slew all the people with-
out any mercy as the wyl of god was And toke al
selles cyties & grete townes & all theyr goodes / And

Whan the Tartarynes had thus conquered the lon-
des & kyngdomes of the Nestorines thenne the Nes-
torines yede to pater Johā & promysed him þat they
wold come ayen to there first land & faith of god
& be subiect to hym so þat he wold helpe them and
that pater Johā was in good wyl to helpe them
The next nyght as pater Johā lay in his bedde &
slepe þat the bynges appered to hym & spake to hy
& charged hym þat he shold not in no manere helpe
ne locum þat Nestorines for it is goddis wyl þat they
shold weryly be destroyed for there wychednes and
malice And whan the Nestorines herde tell þat pater
Johā had such a visyon of the Our bynges they
yede aboute to the grete lordes þat were aboute pater
Johā & yare them grete petyes to speke to there
lordes þat they myght have helpe of hym And thesle
dyners lordes counseyled pater Johā to take no he-
de of dreames nor of such visyons but to holde his
purpose & promys & to helpe thesle nestorines and
thanne pater Johā assented to there counsell & sen
te his eldest son Danyel with a stronge oost in hel-
pyng of the Nestorines And whan thesle two hostes
went togider the Tartarynes had the bynges and
floure Danyel & all his oost soe þat they escaped none
alyue And also they destroyed many lordes cyties
& castelles that were longynge to pater Johā And
whan pater Johā herde therof thenne he was soyr
therfore that he dide apent þat commaundment of the

the kynges that aspyed to hym in his slepe. And
thenne with grete sorow of herte he asked god mer-
cy & forgyuenes and þat the kynges be prayed of gra-
ce & helpe. Therē on a tyme the thre kynges appe-
red to the emperour of cartagin as he lay in his bed
and charged hym þat he shold do namore harme to
preter Johā. And badde he shold lead to hym and
make a fynal peas with hym for evermore but the
londes & castelles þat the emperour had wonne of pre-
ter Johā to kepe theyn self to hymself for by cause
preter Johā was inobedient to our commandment.
Thenne the emperour anore thought he were a pay-
nym yet he was sore adradde of his wyson. Anne
he sente messagers to preter Johā made a finall
peas betwene theyn for evermore. In somuche that
the eldest sone of thesē two lordes shold wedde the
tochere daughter evermore after to the worldes end
& so it is yet continued unto this daye. So after
ward this emperour enquired of the thesē kynges &
of theyn lyues & dedes. Thenne in mynde & i want
hyppes of theyn the emperour ordeyned that his first
lawe & al the children of his successors shold here
the names of the thesē kynges for evermore after.
And thus þat newounes were destroyed & put out
of theyn landes & kyngdomes. And afterwarde were
sugreynd and dwellinge about in drunne countreys
alway under tribute as Jewes & other naciones þat
ben alway dwellinge under tribute. But yet some

of theyn dwelle in thyle of Egyptwyl & pay the
four cunny yere grete tribute.

Also there is a nother lete that is called Ind and
they ben of peete Japhis londe & they ben gode crif-
ten men And the preetes of þ londe whan they goo
to make the hangt a crowne of golde on the awater
¶ And þ prete deaben & subdeaben mett togider i
thre parties & soo they goo to the awater And thys
they do in tokenyng of the thre kynges þ mette so
deuly togider in an hre way wherhe was departed
in thre wayes & so though ledyng of the stene they
ride into Bedlem & offred yettes to god almygh-
ty the sweteste day after his byrthe

¶ There is also a nother lete which is called Grech
& there preetes have wyues And they bylene on the
fader & on the sone but not on the holy ghoost & also
they bylene & say there is no purgatory And whan
they lyngt make they bytte a pyere of berde & that
is made four square And thys berde they putte in a
dysche of golde or siluer & about þ they lay a stene
& that is covered w a sayre whyte clothe And at þ
¶ Offeryng of the masse they take the dysch with thost
& wyth the stene & set it about on theys bedes & so
wyth censers and candelles they goo about þ thys
the wyth grete worthyppe & reverence and soo aye
to the awater And thence all the people fallen do-
ne to þ ground & done grete worthyp to the sacrefi-
se And thus they doo in tokenyng of þ thre kynges

that sought god almyghty in Bedleem and offryd
to him ryght yfres & though lodyng of a ster came
to the manger there Cryd laye And there they sell
dore & worshiped hym

Also there is a nother maner of sect whiche is cal
ed Simian & they ben men of yndore for þ lond
about Shelin whiche of olde tyme was called pnde
is now called Simis But thise men haue but lityl
of herelye amonge theym & they do grete worship
to saynt Barbara & wathe all her nyght as men
doe in this countre on Mydsummer nyght And soo
theye every fend gooth to othere and bereth about
te dyuersa sedes whiche shal be sowen in gardines

And thise men whan they shall sweare afore Jus
tyces for any cause thenne they sweare by the gospel
and by the thre kynges And that they done in toke
nyng of the thre kynges that sought god in þ lon
de of Jewes

There is also another sect whiche is called man
nyce and they dwelle in dyuersa londes aboute And
theye prestes & their Deacons and theye Subdeas
kens haue wyues And theye say no masse in all the
yere but at the feste of Crystmas & Ester And theye
saye masse of saynt Thomas the appostle & of the
thre kynges And this theye do yet vnto this day

Also there is a nother sect whiche is called plunse
And whan the prestes goo to masse theye blyse the
people and prayen god rule theym & lode theym as

he ledde the thre kynges by a steepe in to Bedlem
to do hym worshyppe

Also there is a nother secte that is called Maronit
And thise men when they begyn any thyng theise
they say in the name of god & the thre kynges

Also there is a nother secte þat is called Nicholaites
And thise men be so gnyuerye daye theise manere
of almesse in the worshyppe of god & the thre kyn
ges to poore men there aboute

A nother there is and they ben called Mandopoles
And they holde noo specciall sayth they are in here
lye ne they haue noo preestes amonge theym/ And
ones in the yere they gone togidre in procession to þ
chyrche saynge And that shall be on a Sonday &
there they wolt here masse in the worshyp of god &
the thre kynges And all thole dyuers sectes & other
cristenmen haue many other speciall deuocions to
thyle thre worshypful kynges which were longe to
tell And in all the countrees of Pade & in the Est
and in all the londes and kyngdoms of thyle thre
kynges were lordes al manere of people haue thise
thre kynges in reuerence moche more than men ha
ue in this countree And our lorde Ihesu Cryst the
wyth many myracles aboute in dyuers places in þ
Est thugh the merytes & prayers of thile worship
full kynges whiche thre kynges now regne in eter
nall blyss in heuen To whiche blyss by the mer
tes & Intercessions of thole thre blessed kynges he þ

lyttely above all sayntes brynge vs all **H M E N**

And thus we make an ende of this most excellent
treatise of these thre glorious kynges whose corpes
reste in þe cytye of Coleyne Imprinted at Westmest
er by Wynkyn the Worde



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